

Rev Alexander Allen  
305 Palm Ave 13oct16

# The Living Church

VOL. LIV

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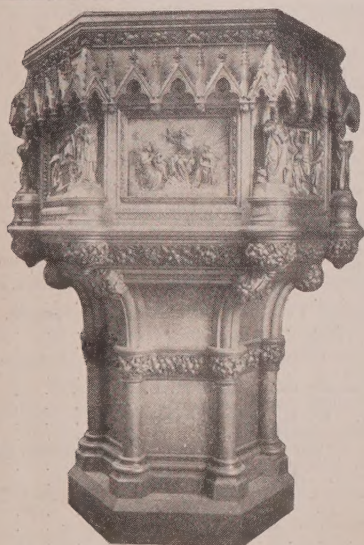
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O HEART! just endeavor! It is so easy to be good; to appear  
so only, is such a heavy misery.—*Rückert.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 15, 1916

NO. 24

## EDITORIALS AND COMMENTS

### As Viewed from the Cross

THE shadows of Holy Week are again about to descend over the Church. The sacrifice which our Lord offered upon the Cross is an eternal sacrifice. Once consummated in time, it is yet His pleasure that we be associated with Him in its offering. Made one with Him, we are sacramentally united with Him in that offering. There is no past, no future, in infinity.

So the burden of this present awful year was borne by our Lord as He hung upon the Cross. So also, as we share in some way in the sacrifice which He thus offered and is perpetually offering, it is well for us to try to enter into His perspective of the events that are occurring about us.

Our Lord's verdict upon the war must be something commensurate with its magnitude; and it is one that is reached by His infinite knowledge.

We have learned in recent years to say that "guilt is personal." The Christian must be very chary of accepting the current fictions that "souls" can be predicated of races, nations, groups, or corporations. So long as the way of speaking is recognized as purely metaphorical it may be tolerable. Its danger is in transferring responsibility from individuals, who must answer to Almighty God for their personal deeds, to groups who, as groups, do not answer.

There are whole chapters of moral theology still unwritten, and the modern questions as to responsibility in corporations and in nations are chiefly among these.

Not many sermons deal with the responsibility of stockholders for the acts of corporations, not many with that of citizens for the acts of their common councils or of their nations. We venture to say that confessors do not often listen to self accusation on the part of penitents for their share in civic or national wickedness, nor do the tomes upon which the reverend clergy rely for their guidance in dealing with souls enter very fully into these questions.

We shall not try at this time to clear up the personal phase of the question of responsibility for war, especially since it would ill become us who—through no virtue of our own—are still not involved directly, to sit in judgment upon those who are. Rather do we desire to examine how the lesson of the Cross may be applied in those relationships which we share with other people, where we know them as corporations or as nations.

THE GREATER the number of people who are associated together, the more difficult is it to exercise or to estimate their responsibility.

Our Lord, as man, had in perfect balance the perspective of patriotism and that of cosmopolitanism. We are not often reminded that He was a patriot. There is a passage in Charles Henry Dickinson's book, *The Christian Reconstruction of Modern Life*, that is suggestive here. The book itself contains much that we should criticise were we to discuss it in detail and the passage is, in some respects, not expressed as we should express

it; but the thought as to the relation between the national or racial sense of our Lord and what we may call His catholic sense is well brought out; and the book was published before the beginning of the war. Mr. Dickinson says:

"His ambition for His nation was that the kingdom of God might possess the life of the spirit, that every energy among them might work to the forming of that spiritual unity of personalities which is a people's real life. By what means the task shall be wrought out for other nations in other times, is a problem with continually new conditions. But the national ambitions must be those which He set before His own people, and the means of their attainment must be so purely directed to His goal that nothing alien to Him shall be able to infect them.

"Cosmopolitanism is the outgrowth of patriotism. It is formed in love of country, but only on the condition that love of country pursues His aims. Other national tendencies enkindle international jealousies, oppressions, and wholesale massacres. Jesus' patriotism lifts every citizen into that national consciousness which is world-wide spiritual brotherhood, and develops each national life in its integrity, that it may fulfil itself in spiritual service to mankind.

"It is in this sense that the current conception must be revised, that Jesus' mission to His own people addressed them not as Jews, but as men. To His mission to Israel as Israel He was faithful to the last. The unfolding of His universalism in that mission has left significant traces in the Gospels. There is His amazed confusion at a Gentile's faith, the like of which He had not seen in Israel. There is His resourceless rejoinder to the Syrophenician woman, which indicates, not the Jew's scorn of the Gentile, but the devastating inner conflict between His restricted mission and His unlimited compassion. He would not exceed the field which His Father had assigned Him and with which His activities were wholly occupied. Yet just this mission to Israel contained the universal reference which His greatest apostle recognized, in opposition to the eleven whose vision was restricted by their personal knowledge of their Master's self-limitations. Jesus' restrictions of action were not repressions of universal love and hope and prayer. In these He was at one with that infinite compassion, which in ways beyond His direct participation or power to forecast, would bring God's children from East and West and North and South, to recline at the eternal festival in fellowship with the noblest representatives of Israel. And at the impending judgment, from which Jesus' ethical demands and consciousness of the significance of human life could not omit any man or nation of the present or the past, God will judge Tyre, Sidon, Sodom, the men of Nineveh, the Queen of the South, by the all-comprehending divine righteousness. There is no respect of peoples with God."

Our Lord was planting the kingdom of God on earth. Israel had, during many centuries, been the chief instrumentality of Almighty God in preparing for that planting. His chosen people were to be an object lesson and an inspiration to the nations that were about them. Now, in the fulness of time, Israel was to be expanded into the Catholic Church. The ideals of the chosen people, and of God for them, were to be taken over bodily, to be

\* *The Christian Reconstruction of Modern Life*. By Charles Henry Dickinson. Pages 266-268.

realized beyond a single nation or a single race, in a Kingdom not of this world, whose citizens should be gathered from all lands.

Neither the earthly nation—Israel—nor the spiritual kingdom—the Catholic Church—was to live for itself. The patriotism of the one and the Churchmanship of the other were to be a patriotism and a Churchmanship of service to all mankind.

We are accustomed to point to Israel as an example of faithlessness; of opportunity thrown away. But must not the same be said of the Catholic Church?

Has the Kingdom of God been realized in the communion of the Church? Has the sense of brotherhood in the Church been a heaven that has leavened the social order about us? As Israel lived selfishly for Israel, has not the Church, in large measure, lived selfishly for the Church?

We might have gone on indefinitely not recognizing this were it not for the war. Here we have seen how Christianity has failed to impress its ideals upon the modern nations, as nations. It is not so much that the nations are at war; the serious thing is that, year after year before war broke out, their Christianity had not given an idealism to the nations that would have blended patriotism into a force for world-wide service.

Modern patriotism has been largely a selfish thing. We say largely, because there have been exceptions and there has been some idealism. But the ideal of the Kingdom of God is that of brotherhood. The Catholic Church ought to have taught that ideal to the nations. Her failure to do so has not so much resulted directly in war as in the conditions that led to war. Precisely as Israel failed, the Catholic Church has failed. The failure is not complete. The Catholic Church has done some things well. She has turned many souls to Christ. She has given the sacraments freely. At times she has had a splendid missionary activity. But she has not impressed her ideal—that of brotherhood—upon the nations. They do not respond to that ideal in their dealings with each other or even in their own social order. No single nation realizes, or ever has realized, what Mr. Dickinson speaks of as the “ambition” of our Lord for His nation, “that the kingdom of God might possess the life of the spirit, that every energy among them might work to the forming of that spiritual unity of personalities which is a people’s real life.”

YET ALL THIS need not lead us to despair.

The Holy Spirit, living in the Church, is the corrective force in the life of the Church, and His leading into “all truth” will probably not be completed until time shall end. The imperfections and failures of the Church are things to be remedied; not causes for despair.

Patriotism must be tempered and directed by the greater force of Catholicity. No nation may live for itself alone. The social order within a nation, and the national relations with other nations, must, in future, be our test of how far the Catholic Church has made good within any nation.

Yet the burden of our failures must rest heavily upon Christian people in this day of distress. Nineteen centuries from the Crucifixion have not been long enough for the realization of the ideal of the spiritual kingdom, into which men were to be incorporated by baptism, which was to temper and unify the world’s patriotisms. We have a long, long way to go before our ideals can be realized. Meanwhile Christian people are frittering away their opportunities by their lack of unity and their harshness toward each other.

The Church’s annual contemplation of the Cross may well find us this year in a mood of deep penitence. The people of God have wandered from the way of brotherhood. Nationalism has neither realized that sense within nor the sense of idealism without the nations. Christianity has neither directed their internal policies nor their foreign relations. “We have no king but Caesar” has, too largely, been the spirit of national life in all the nations.

Meanwhile the Son of God hangs patiently upon the Cross. His disciples have largely fled. Crisis has found them wanting. They do not level up to the possibilities that lie before them. They have surrendered the world’s leadership. Their religion is too small for the requirements upon it.

But the infinite love that is shown forth by the Sufferer upon the Cross remains yet the way of peace.

When the Catholic Church becomes the realization of universal brotherhood, the darkness that has spread over the earth again will be cleared away, and men will say again, “Truly, this was the Son of God.”

EASTERN papers are asking, not strangely, what has become of the “Wisconsin idea” in political matters, in view of the fact that the state has sent to the Republican national convention a divided delegation, in which but little over one half will support Senator La Follette in his ambition for the presidency.

The “Wisconsin Idea” in Politics

The answer is that Wisconsin voters continue very largely to hold to the “advanced” progressive thought in matters political, but a great number of them have become so disappointed in Mr. La Follette’s personality that they can no longer give him their support. They recognize that Mr. La Follette performed a real service in leading the forces that reclaimed the state from railroad and corporation domination two decades and more ago, and they recognize that as the first “progressive” member of the United States senate he performed the service of a John Baptist, in the equivalent of his “Repent ye, for the kingdom of heaven is at hand.”

But Mr. La Follette has been so unfortunate as to repel great numbers of men who were in substantial agreement with many of his policies, and he lacks the art of working with men as their equal, rather than their director. An ardent exponent of extreme democracy, he is sadly lacking in the democratic spirit for himself.

The result is that a great number of Wisconsin progressives have transferred their personal allegiance from Mr. La Follette to President Wilson, and their votes—temporarily at least—from the Republican to the Democratic party. This has greatly strengthened the latter in the state, but it has also divided the “progressive” vote and so made it less effective at the polls. Mr. La Follette’s leadership, rather than his principles, is very generally repudiated.

And that repudiation is the more marked at the present time in that Mr. La Follette has been coquetting very obviously with pro-Germanism. He has committed himself, in his speeches, in favor of a prohibition of the shipment of arms. Some of the La Follette delegates to the Chicago convention are extreme pro-Germans, and were elected, at least in part, as a result of the pernicious activity of the German-American Alliance. This fact has still further alienated many who might otherwise have supported him, though, no doubt, it has also brought him votes from other sources.

And since Wisconsin is esteemed a center of pro-German sentiment, it is worth noting that, on the one hand, La Follette and his supporters, the exponents of pro-Germanism, received only about sixty per cent. of the Republican vote, where, for many years, the senator has had an overwhelming majority, and the Republican vote itself has greatly declined; and on the other hand Senator Huston (Democrat), the junior senator, who has been equally outspoken against the propaganda of pro-Germanism, received a splendid endorsement in his election as a Wilson delegate to St. Louis. The German-American Alliance, in its attempt to corral voters of German descent and vote them, not as Americans but as Germans, has been heavily rebuked; and there is excellent reason to believe that great numbers of Wisconsin citizens of German descent helped to administer the rebuke. Nothing is clearer than the fact that a large and increasing number of such citizens repudiate the foreignism of that Alliance.

In Wisconsin those who are against the pro-German propaganda are vigorous supporters of the Wilson administration and the pro-Germans are its bitter adversaries. It is a curious manifestation of American politics that in the East so many who ardently support the Allies should join hands with the German-American Alliance, as they have done, in their efforts to discredit the administration. We doubt whether American politics have ever before witnessed quite so strange a phenomenon.

So Wisconsin has, in this recent election, heavily repudiated Mr. La Follette personally, heavily rebuked pro-German propaganda; but it has not rebuked that sane progressivism which the term, “Wisconsin Idea,” was intended to describe.

THERE is an interesting editorial in the *Episcopal Recorder*, the organ of the earlier Cummins movement that resulted in the Reformed Episcopal schism, with reference to the newly established “Church League” of Protestant Churchmen.

In an earlier issue the *Recorder* had spoken of our Prayer Book as a “hot-bed of sacerdotalism,” for which it was taken to task by two or three correspondents. Defending itself, the *Recorder* says:

“We believe that our ‘High’ Church friends are strictly consistent

with the Prayer Book. In our judgment, it is sacerdotal from cover to cover, and auricular confession, priestly absolution, and so forth, are the legitimate issues from such a book. This our Church" (*i. e.*, the Reformed Episcopal Church) "has all along maintained. If inconsistency exists anywhere, it is to be found among the evangelical brethren, who seem without any qualms to be able to use the book. Our contention is that this sacerdotalism is of the very essence of Rome, and our friends, while they may not like the term, are undoubtedly enamoured of the thing. We still maintain that it is the Prayer Book that is wrong, and the 'innovations' of which the Church League justly complains can be best ousted, not by any prohibitory legislation—in fact, we doubt the possibility of passing such—but by a revision of the Prayer Book till it accords with Protestant principles. With every revision so far it has been steadily moving in the direction of sacerdotalism."

This is original, honest Cumminsism. Bishop Cummins and those who, with him, abandoned the Church a generation ago that their Protestantism might not be constrained by the "sacerdotalism" of the Prayer Book, read the book as it is rather than as they would have it to be. Because they perceived that from cover to cover it was saturated with those Catholic pre-suppositions which they were accustomed to call sacerdotalism, so that, in their judgment, they could not remain within the communion of the Church without being committed to that teaching, they went out from the Church and founded a sect of their own. They did not stay in the Church as "Protestants" and revile men who were trying to live in the obvious spirit of the Prayer Book.

The Reformed Episcopal Church is therefore a monument to the "sacerdotalism" of the Book of Common Prayer, and the name of Cummins will ever be associated with the staunch witness to that fact.

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 10th:

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Rev. W. H. Graff, Philadelphia, Pa. ¶ .....	10.00
Mrs. Robert Shaw Sturgis, Boston, Mass. ¶ .....	10.00
Mrs. J. R. Smith, Easton, Pa. *** .....	3.00
"M. R. F. T." ††† .....	2.00
Total for the week .....	\$ 190.42
Previously acknowledged .....	22,363.40
	\$22,553.82

- \* Belgian relief.
- † Relief of Belgian children.
- ‡ Work in Paris.
- § Work in France.
- \*\* For French hospitals.
- †† Belgian or French children.
- ‡‡ One-half for Paris; one-half for Geneva.
- ¶¶ For Rev. W. E. Nies' work in Munich.
- \*\*\* Relief of English soldiers.
- ††† Relief of French soldiers.

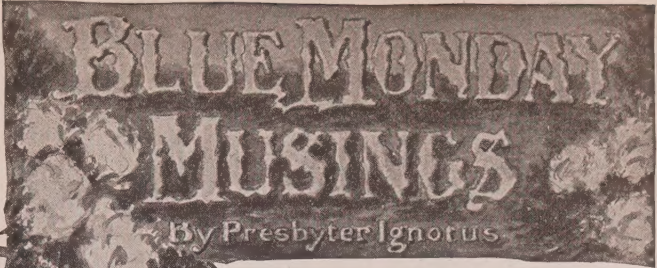
[Remittances should be made payable to THE LIVING CHURCH, WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

L.—(1) When (as this year) Thanksgiving Day falls upon St. Andrew's Day a useful plan is to keep the latter feast at the early and the former at the later celebration.—(2) The rubric governing the special prayers and thanksgivings gives the preference to their use before (or after) the General Thanksgiving; the alternative being a provision for their use when that is not said, which would be at the Holy Communion.—(3) The rubric at the bottom of page S7, Prayer Book, provides for the service for St. Matthias' Day but seems not intended to suspend the customary Lenten use of the Ash Wednesday collect after that for the day.

IGNORANCE.—A Suffragan Bishop is a personal assistant to the Bishop of a diocese, performing such duties as may be assigned to him. He does not lose his commission on the death of the Bishop of the diocese. He is eligible for election as diocesan in his own or any other diocese and may also resign his appointment as Suffragan (though he would continue to be a bishop) and resume parochial work.

LIFE IS a ceaseless vortex, a perpetual whirlpool, from the beginning to the ending, and from the ending to the beginning. Every death is a new birth, every grave a cradle.—*Macmillan.*



THERE are many annoyances which seem inseparable from life in cities: the crowded street cars at "rush" hours, the noise of traffic, the smoke of factory chimneys, the reek of gasoline, and the like. (Though I can't help feeling that scientific methods, honestly applied, would do much to diminish these evils.) But there are certain things which fret and harass with absolutely no shadow of excuse except carelessness of our officials or the easy-going tolerance of our citizens. Of two such I mean to write, in the hope that my words may somehow reach the proper quarter and bring relief.

The first is the matter of street signs. Where streets intersect, there are naturally four corners: and at each corner the name of both streets should appear, clearly displayed and legible by night as by day. Yet in most cities it is counted generous measure to put such necessary information on one corner; and then often so high as to be unreadable, or so obscured as to be unreadable by night. That necessitates crossing the street to get the information desired—which is no small risk sometimes! or, if one is in a vehicle going in the direction opposite to that which the one sign faces, it means turning round entirely. How absurd! There are miles of streets in the city where I live on which the name of the main thoroughfare does not appear, though the cross-streets are grudgingly marked with one label. The idea seems to be that everybody knows what the main thoroughfare is. But that is far from true. To motor across a suburb, searching for such a street, without finding any sign of it, is disheartening; and though the dwellers in that suburb may have no difficulty they should consider the case of people who want to find them.

Then, consider house numbers. The purpose of a house number is to identify a dwelling. There is no dark and direful mystery about it, no secret shame associated with it, no disgrace in having it serve its proper purpose. Yet multitudes of houses are not numbered at all. Others bear tiny metal figures, painted over so as to be invisible, or hidden by the cross bar of the screen door. Some householders paint the number on that half of the outer door which is usually left folded back. Even from the sidewalk it is commonly impossible to read the number; and from a vehicle the case is yet more hopeless. The unfortunate maker of parish calls finds his nerves in no condition for giving pastoral counsels after a series of desperate searches to find out where Puritan Terrace is, and which house is No. 23. And it is all so exasperatingly needless! Go out into the middle of the street, look up at your own front door, and see whether you could tell the number on it if you were a stranger. House numbers should be large, easily read from over the way, and illuminated at night. If the house stands far back, the number should appear at the entrance to the grounds. The whole problem is capable of prompt and easy solution, by police regulation, as in most European cities. I am going to send this complaint to the Mayor of one city, and see if he will not earn the gratitude of his fellow-townsmen by coming to their aid.

Observe, I haven't said a word about apartment houses whose owners are too stingy to light the halls, so that there is no way of seeing either name or number on the door. I daren't trust myself to enlarge on that! But there is much to be said on behalf of the old-fashioned door plate, fairly inscribed with the name of the occupant. Why have they passed out of use? Is it because almost everyone is "transient" nowadays?

SPEAKING OF ANNOYANCES. An official of a Pacific steamship line protests against a criticism, here published some weeks ago, of their meal-serving method which keeps all the passengers crowded outside the saloon doors at noon before mealtime, ready for a grand rush; and he offers me the grateful acknowledgments of his company if I find a better way, when there are more passengers than places. Nothing easier: it is to issue place tickets for the first service, in the order of application; and then to issue similar tickets for the second service. No one frets,

no one wastes time waiting, no one is slighted: all goes merry as a dinner-bell, to paraphrase Byron. The "grand rush" is a bad legacy of ill-mannered days—witness Dickens' impressions of travel on Mississippi steamboats, two generations ago.

Our dining cars are as badly managed. The hungry line of impatient people standing in the vestibules, waiting to pounce on vacant places, and grudging every leisurely mouthful they see taken, is a ghastly and unappetizing spectacle. How much simpler and better the English or Continental plan of place tickets issued freely to passengers, each calling for a specific seat at the first, second, or third serving! Now, perhaps, some perfervid though half-baked patriot will say that such a scheme is un-American, anti-democratic, revolutionary, and that those who advocate it are false to their country. Do you remember "Mr. F.'s Aunt," and her sublimest aphorism?

JUST AS I WROTE the last line, the train stopped with a violent jerk. It wasn't an emergency or an accident; it was a regular station stop. Why, then, the jerk? An old conductor came and sat down with me one night last month, to pour out his grief regarding the deterioration of railway personnel these latter days, as the real explanation of so many accidents: and his series of illustrations was convincing. The human factor is all-important. Has anyone yet explained why our sentries at Columbus, N. M., did not give the alarm before Villa's murderers entered the town, or why the machine guns failed to work when needed? France and Germany can teach us some lessons in that field, surely.

THE GOVERNOR of Massachusetts, who is a Churchman, addressing the Clerical Association of Boston recently, said, according to the *Boston Herald*:

"Carry religion into politics, but not your creed. Try to treat your brothers and all candidates for office in the light of the principles of your religion. And if you do that you will be good servants of the commonwealth and good citizens of your country. It is most important to preserve religious liberty. It is most important not to permit the state to infringe on a man's conscience. This is one of the things for which the churches in America stand, although it is one of the things which almost every Church has been against at one time or another. It is something to keep always before us—that the Church and the state must be absolutely apart. I believe that religion is the greatest support of the state."

With the intention of all this, and with most of its expression, we must naturally be in hearty sympathy. But His Excellency lapses into a vulgarity unworthy so distinguished a man of letters when he opposes "religion" and "creed," meaning (probably) to exalt faith above the bitter spirit of sectarianism. Which articles of the Creed, as the Governor finds it in his Prayer Book, would he recommend leaving behind when the citizen votes, or begins to hold office? To appreciate honest convictions frankly maintained, to give others credit for full sincerity, to avoid narrow partisanship, to seek the advancement or the defeat of candidates because of their worth as citizens, with no reference to their religious affiliations: all that, of course, is part of any genuine American Christian citizenship. But the loyal Christian is not required to leave "the profession of his faith" behind: otherwise he would lose the very chief motive force of his life; for "as he thinketh in his heart, so is he."

I CANNOT PASS BY this admirable translation of Rostand's splendid sonnet on Rheims Cathedral, made by Thomas Walsh:

"They make it only more immortal still.  
Though vandals mar, yet lives the work of Art.  
Let Phidias witness, and Rodin impart,  
How in these fragments speaks the primal thrill.  
The fortress crumbles on the gunless hill;  
The shrine, though broken, lives with nobler heart;  
Our eyes, raised wistful where its spires would start,  
Find heaven grown lovelier through its shattered grille.  
"Let us be grateful . . . Fate would long withhold  
What Greece could boast of on her hill of gold,  
A Beauty in its outrage sanctified . . .  
Let us be grateful, now the hands upon  
The blundering German cannon would provide  
Their shame forever and our Parthenon!"

FROM THE University of Iowa *Old Gold*, I take this delightful paragraph:

"Of 666 members of the University Y. M. C. A., a plurality are afflicted with the Methodist Church."

They take their religion hard, evidently.

## "LENTEN ARRAY" IN SOME ENGLISH CHURCHES

### Revival of Mediaeval Use

#### A LEPER COLONY IN ENGLAND

The Living Church News Bureau }  
London, March 20, 1916 }

AT the churches where the Mediaeval English Use has happily been revived in recent years, and which is still the ceremonial system of the Church according to the Ornaments Rubric, there is now to be seen at this holy Church season what is known as "the Lenten array": the altar, its cross and hangings, the images and pictures, are veiled in white of unleached linen. The effect is singularly refined and rich, especially in churches where parts of the array, such as the frontal and super-frontal, are of red linen and the white linen is decorated with red crosses and the sacred monogram in red or with red and black stencilling. The cheerful aspect imparted is also one of the fine results.

Conspicuous among the churches which are consistently and beautifully appointed for Lent on old English lines are All Hallows', York, Ickford Church in Oxfordshire, St. Cyprian's, Dorset Square, St. Mary's the Virgin, Primrose Hill, London, and St. Thomas' the Apostle, Hove, Brighton. All the arrangements at the first mentioned church are quite properly according to the Use of York, the traditional model in the Northern Province, whilst at the other churches they are according to the Use of Sarum, which by the end of the fifteenth century had superseded all the lesser local rites in the Province of Canterbury. Although nearly all the old English sequences give black or violet as the color for Lent, yet in practice, curiously enough, white linen was everywhere used.

At a recent speech to a great men's gathering in the North, organized by the C. E. M. S., the Archbishop of York gave a very interesting concrete instance of war economy, the necessity for which he was impressing upon his hearers.

#### A Bishop's War Economy

He announced in effect that he had cut down the expenditure of his establishment at Bishopsthorpe by half and invested the savings in the War Loan, from which in future years the see of York will receive a return of about five per cent. *per annum*. This action of the Northern Primate has arrested considerable public attention and met with general approval.

It must be a very considerable surprise to the English public to know that there are lepers in England now as in the Middle Ages, and that they are being cared for by a community of Religious in the English Church. The number of these poor afflicted persons, so far as is publicly known, is about twenty-five.

#### Leprosy in England

We have been apprised of their existence in our midst by the appearance of five novices of the Community of the Divine Compassion, Plaistow, East London, and Stanford le Hope, Essex, before an appeal tribunal in Essex to obtain exemption from military service, on the ground that without the help of members of this community work among these lepers would be impossible. Their application was granted. This colony of lepers is situated about six miles from Chelmsford in Essex on the outskirts of a small village in a very thinly populated parish, and was founded by the Community of the Divine Compassion about eighteen months ago. Nurses are employed to look after the patients (two of whom have their wives with them), but the general welfare of all is in the hands of the Community. The leper colony is centered round an old farmhouse, and after the war, it is hoped, considerable alterations will be carried out, including as the main feature the erection of a quadrangle enclosing about two acres of land, and the patients will, as far as possible, be limited to this space. The ultimate aim will be to give the place the appearance of an old, picturesque almshouse.

The Bishop of London, preaching at the Church of St. Mary le Bow, Cheapside, the other day, said he had met people whose faith had been pretty nigh shipwrecked over the war. They asked if God were all-powerful why did He not stop the war and why did He allow it? But, continued the Bishop, when one understands the condition of God's working with mankind, that He is like the potter with the clay, then he can see that God is constantly thwarted in His first design by the tenacity of the clay:

#### God's Purposes with War

"There can be no doubt that the Great Potter's first design was a porcelain vase of universal peace. This war of nations must be against His first design, but some day we shall see that porcelain vase beautifully worked by the Potter. Meanwhile, He has to bring in the gospel of the second best on the principle by which He governs mankind, not interfering too much with human will."

Mr. Stephen Graham, the well-known author, lecturing at St. Margaret's Church, Westminster, on "The Common Ground of English and Russian Religious Feeling," observed that the Russian Church was one of praise, and the English Church was one of consecration of duty.

One found the common ground in our own wish for this element of praise and in the Russian wish for a sense of moral responsibility. This war was the ending of the First Act of Christianity in Europe. It was necessary not to believe those who said Christianity had failed but to look at the positive things, such as could be seen in Russia, wherein was the assurance of a great future for Christianity.

A meeting has been held at the Mansion House in the City in aid of a fund for providing concerts for our soldiers in France. Sir Frederick Bridge said that many of the old boy choristers of Westminster Abbey were now in the trenches.

His best solo boy, now a lieutenant in the Queen's Westminsters, had written to him to send out mouth organs, and as the result of a collection at the Royal Choral Society he bought 120 mouth organs and sent them.

The announcement is made that Mr. Charles Macpherson, assistant organist of St. Paul's, has been appointed as the organist in succession to the late Sir George Martin by the Dean and Chapter of the Cathedral. This was not quite unexpected, and perhaps it will prove to have been a wise decision.

It is earnestly to be hoped that the new organist will show that he is more in sympathy with Church music reform than was his immediate predecessor. Mr. Macpherson was born in Edinburgh in 1870, the son of an architect, and at the age of only nine years he left home to become a member of St. Paul's choir school and a boy chorister at the great London Cathedral. Later on he learned the organ under Dr. George Martin, as well as theory under Dr. C. W. Pearce. About 1891 he became a student of the Royal Academy of Music, where he won a medal for the composition of a wind sextette. He was appointed sub-organist of St. Paul's in 1895. "So he has already," says the *Musical News*, "over twenty years of service to his credit," and is one of the leading organists, it adds, of the younger school. Mr. Macpherson is Professor of Harmony at the Royal Academy of Music and a Fellow of the Academy, and a Fellow and Member of the Council of the Royal College of Organists. He has published several compositions, both ecclesiastical and secular. He is brother of Minor Canon Macpherson of Ripon and son-in-law of Canon Newbolt of St. Paul's.

The Rev. Stopford Brooke, who made shipwreck of his Christian faith and became an apostate priest thirty-six years ago, has now passed away at the age of 84. He was an Irishman and a graduate of Trinity College, Dublin.

His whole ministerial career till his secession from the English Church in 1880 was passed in London, where at St. James' Chapel, York street, St. James' Square (long since demolished), and at Bedford Chapel, Bloomsbury, another "proprietary chapel," and of which he was the lessee, he became a showy and popular preacher on the lines of Protestant Liberal thought. He also became a well-known figure in literary and artistic circles. Perhaps he was most widely known for his biography of "Robertson of Brighton." It is quite likely that his own loss of faith was due in part to the unsettling influence of Robertson's opinions. After going out from the Church he identified himself in a general way with the Unitarians, but his chief pursuit was literary criticism, dealing particularly with the subject of English poetry.

J. G. HALL.

## DEATH OF AN ENGLISH PUBLISHER

WORD has just been received in this country from Cambridge University of the death, on March 20th, of the head of the University Press, John Clay, Esq., Master of Arts, of St. John's College. Mr. Clay was the second of his family to have in charge that great institution so intimately associated with university activities and with Church extension. He was a devout Catholic Churchman, identified for many years with St. Giles' Church, of which he was warden; and his home was a center of Church activities and of gracious hospitality. He leaves a widow, who is one of the national officers of the Mothers' Union, two sons, one of them connected with the University Press and the other an officer in the army, and two daughters, one still a school-girl. Though directing a very large business enterprise, Mr. Clay preserved admirably the type of English country gentleman, and his title as "Lord of the Manor of Little Shelford" seemed always fitting. His American friends feel his loss as an intimate personal bereavement.

## DEATH OF NIKOLAS LODYZHENSKI

MANY American Churchmen will learn with regret of the death in Russia of one of the most distinguished laymen of the Russian Church, who had also come very closely into contact with the American Church, Mr. Nikolas Lodyzhenski.

It was while Mr. Lodyzhenski was Russian Consul in New York that he first came to know the Anglican Church. He studied its position and became its ardent friend and an active worker in the interest of closer relations between the Russian and Anglican Churches. It was largely due to his influence that Bishop Grafton undertook his journey to Russia in 1903, which was the occasion of many marked courtesies by Russian ecclesiastics to the Bishop as the representative of the American Church. After the retirement of Mr. Lodyzhenski from the consular service, he was appointed to membership in the Russian Holy Synod, the governing body of the Church of that country, where he continued his work on behalf of closer ecclesiastical relations.

Writing of him in the *Church Times* and in the *Guardian*, Mr. W. J. Birkbeck, who had been associated with Mr. Lodyzhenski more than once in work on behalf of the better relations of the two communions, speaks as follows:

"Amidst all these occupations his efforts in the cause of unity between the Russian and English Churches never ceased. He paid two visits to this country in connection with it, and a speech which he made in the beautiful and almost faultless English of which he was the master at an E. C. U. meeting in Norwich in 1908, and another made to more than 100 bishops and priests at a festival of Ely Theological College, will not soon be forgotten by those who heard them. He threw himself into the cause of the Anglican and Eastern-Orthodox Churches Union which had just then been lately founded, and was ever one of its most active members in Russia, both before and after the constitution of its Russian branch into an independent society under the sanction of the Russian Holy Synod. On the visit of the Speaker's party to Petrograd in 1912, he was officially attached to the ecclesiastical side of that deputation, consisting of the Bishops of Wakefield, Exeter, Bangor, and Ossory (now Archbishop of Dublin), and of one or two 'ecclesiastically minded' laymen. From the moment that we arrived at the Warsaw station at the capital to the time that we took our departure for Moscow he devoted his whole time, morning, noon, and night, to our entertainment and assistance, and nobody contributed more to the success of that expedition so far as the ecclesiastical side of it was concerned.

"It is of such noble souls as these that it may be most truly said that 'their works do follow them,' and that, to borrow a beautiful Slavonic expression, it is 'upon their bones' that the surest basis, because grounded upon spiritual ideals, is being laid for the permanent endurance of the friendship which has so happily arisen between the two greatest Christian nations of the world. *Requiescat in pace.*"

## WHEN YOU RETURNED

You have come home:

On that dear morn the rain rattled and pattered:  
Over the dry grass it shivered and spattered:  
Quite as though rain could have possibly mattered,  
So you came home!

You have come home:

With a blue gown that you bought while you wandered,  
Over which fairies in joy might have pondered;  
And a quaint hat which in rapture became you,  
Striving in vain to allure and to claim you,  
Ere you came home.

You have come home:

Tales have you brought of rare, far-away places,  
Bits of enamel, and curious vases;  
Carved things and such, and of perfumes the queerest.  
Yet the most precious and by far the dearest  
Is your sweet self; had you left but the barest  
Trace of your heart's-own behind you, my fairest,  
How dark the dawn of all future to-morrows:  
Stewards of grief and unthinkable sorrows—  
Though you came home!

You have come home:

Though the mysterious East strove to hold you,  
Though all its dreams and its secrets it told you;  
Though its most choice scented zephyrs blew for you,  
Though its imperial roses grew for you,  
Yet you came home.

You have come home:

Home, of all places most fond and most tender,  
Fold of my ewe-lamb, so frail and so slender:  
Say 'twas to rest your feet on my fender,  
That you came home!

LILLA B. N. WESTON.

## BREAKING GROUND FOR NAVE OF NEW YORK CATHEDRAL

Services Will Be Conducted Next Month

DEATH OF WOMAN PHILANTHROPIST

New York Office of The Living Church }  
11 West 45th Street  
New York, April 10, 1916 }

THE most important event of recent years in the diocese of New York will take place on Monday afternoon, May 8th. On that day at four o'clock, after special services, Bishop Greer will break ground for the building of the nave of the Cathedral Church of St. John the Divine.

The committee in charge of the arrangements, consisting of the Bishop of New York, the Dean of the Cathedral, Mr. Robert G. Hone, Mr. Haley Fiske, and Mr. Henry L. Hobart, has met and considered plans for making this service of interest to every member of the diocese, clergymen and laymen in the remotest parishes and missions. As enabling measures, certain readjustments of dates and appointments have been made, and others are likely to follow. At this time it may be announced that the full Cathedral choir will be present and assist in the service. President Nicholas Murray Butler of Columbia University will be one of the speakers.



CRUCIFIX AT TOP OF  
CHURCHYARD CROSS  
Trinity Churchyard  
New York

Immediately following the out-door service of the Breaking of the Ground, the Cathedral League will hold its annual meeting in Synod Hall, at which the Bishop of the diocese will preside, and addresses will be made by Dean Grosvenor and Dr. Ralph Adams Cram, architect of the nave. The work to be begun on this day is so extensive that it will take at least five years to complete it.

On Sunday, April 22nd, Helen Cossitt Juilliard, wife of Augustus D. Juilliard, died at her residence in West Fifty-seventh street, after a long illness.

**Death of**  
Mrs. A. D. Juilliard  
Mrs. Juilliard for many years was a manager of the Lincoln Hospital and Home, and more than twenty years ago was a generous benefactor of St. John's Guild and gave it the first of its boats, the *Helen C. Juilliard*. Last February the new hospital ship of that name was launched in Wilmington, Del., being the gift of Mrs. Juilliard and her husband to the guild. Mrs. Juilliard founded the Cossitt Memorial, an addition to the Young Men's Christian Association in West Fifty-seventh street, in memory of her nephew, Frederick H. Cossitt. In 1911, when her sister, Mrs. George E. Dodge, died, she gave a fund to the New York Orthopaedic Dispensary and Hospital for the erection of a part of the new building in East Fifty-ninth street.

Another large benefaction was the donation a few years ago of the building and equipment of the "Frederick H. Cossitt Memorial" to Colorado College, Colorado Springs, Colo., in memory of her father. This is for the general use of the students of the college, "to help them fit themselves for the highest form of service in mind and body to do the largest possible amount of work for others."

For the last twenty years Mr. and Mrs. Juilliard had spent a part of the year at their country home in Tuxedo Park, N. Y. In addition to her husband she is survived by a niece, Mrs. John S. Rodgers, and a cousin, Henry P. Talmadge, of this city.

The preaching mission conducted by the Bishop of Fredericton at the Cathedral of St. John the Divine closed on Friday night.

**Mission by the**  
**Bishop of Fredericton**  
Considering the fact that there were so many special Lenten services and preaching missions scheduled for last week in the city and vicinity, the attendance each night was remarkably good. Bishop Richardson has added many friends to a long list of local Churchmen.

At St. Luke's Church, New York (Rev. G. Ashton Oldham, rector), a class of seventy persons was confirmed by the Rt. Rev. Charles

**At St. Luke's**  
**Church**  
Sumner Burch, Bishop Suffragan of New York, on Sunday, April 9th, at 11 A. M. The class has had a thorough course of preparation extending over twelve weeks. It is composed of about fifty children and twenty-five adults, among the latter of whom is one man of the Hebrew race and faith, and three Roman Catholics, besides six Presbyterians, four Lutherans, and four Methodists.

No reason for the sexton's act can be given by his wife or his friends. The fact that he had closed his accounts and had placed his books and papers in even piles in his desk shows that he had pondered over the idea for some time. In an envelope addressed to the Rev. Dr. Geer was the key to this desk. No message or word of any sort accompanied it.

The deceased sexton has occupied that position for thirty years. Every one speaks highly of his fidelity and efficiency, and the motive for his unhappy act is a complete mystery.

The marble pulpit, the gift of Mrs. Russell Sage to the Cathedral of St. John the Divine, has been finished, and it is expected it will be set up within the next two months. For this pulpit Mrs. Sage gave \$25,000. The pulpit is in Boston, where it was made by Henry Vaughan, architect, but it will soon be shipped. Mrs. Sage specified the pulpit was to be a memorial to Bishop Henry C. Potter. Carved in relief around the upper part are representations of "The Nativity," "The Crucifixion," "The Resurrection," and "The Supper at Emmaus." Between these subjects are niches containing statues of St. Jerome, St. Gregory, St. Peter, St. Paul, Latimer, Bossuet, and Phillips Brooks. Surmounting the newel posts are statues of St. John the Baptist and Isaiah. On the base are carved the emblems of the four evangelists. The entire pulpit is of fine pink Knoxville marble.

A tragedy occurred at St. Paul's Chapel of Trinity parish on Wednesday night of last week when sometime during the night the sexton of the chapel, Philip G. Walter, hanged himself in a little room over the organ motor from which the stairway to the belfry rises. He was dead when he was discovered at the time the church was opened for the early service on Thursday morning.

**Tragedy in**  
**Trinity Parish**  
By a bad mixture of lines in the New York Letter of last week, the account of the meeting of the Church Club was made unintelligible. The appointed speakers, it was intended to say, were Bishop Lawrence for the Church Pension Fund and Dr. William J. Schieffelin for the New York convention of the Laymen's Missionary Movement. This convention, which has attracted considerable interest, was the subject of an entertaining address, and forty additional delegates were secured.

**An Error**

## THE MOUNT OF OLIVES

Maundy Thursday, 1913

This is the sacred spot; and from this hill  
The Master gazed on the same moonlit walls,  
While He well knew that in the marbled halls  
Men plotted how to capture and to kill.  
Two thousand years! Yet does His presence thrill  
And in this garden yet His Spirit calls,  
And like the mantle of the moonlight falls  
With peace and beauty to transform and fill.

There by an olden tree, an olive, prays  
A white-robed monk; and from the hill above  
They sing a hymn, as in that Holy Week.  
From near Jerusalem the soft bells raise  
A gentle Angelus that breathes of love  
And seals the victory of the Mighty Meek.

KENNETH C. M. SILLS.

## REJECTED AND BETRAYED

Rejected and betrayed, my Saviour went  
To Calvary beneath His burden bent,  
To perish on the tree  
And mark the way for me,  
That I must travel, if I too would know  
The victory of love in final throes.

I used to stand beneath the cross and gaze  
Upon His cruel death in sad amaze—  
Oh! this He did for me,  
This death upon the tree!  
And thus at second hand I thought to win  
Deliverance from all the hurt of sin.

I knew the while Barabbas went his way,  
The hapless travelers to rob and slay;  
But I—what could I do,  
Held by that awful view?

And yet at times across my spirit smote  
From coming combat a terrific note.

Rejected and betrayed! O Christ, at last  
I know the way; I see the lots are cast  
For raiment I have worn;  
I hear the hiss of scorn;  
O Christ, at last to be indeed like Thee  
Exalted—saved upon the cursed tree!

IDA AHLBORN WEEKS.

## WATCH AND WARD SOCIETY MEETS IN BOSTON

### Discusses Features of Its Campaign Against Evil

#### OTHER NOTES OF VARIED ACTIVITIES

The Living Church News Bureau }  
Boston, April 10, 1916 }

**S**PEAKING at the annual public meeting of the New England Watch and Ward Society, on March 29th, the Rev. Frederick B. Allen, for many years at the head of the Church's City Mission, strongly attacked the café evil in this city, terming it a disgrace to Boston. Mr. Allen commended the police for their aid in the society's campaign against the cafés and uttered a warning against attempts continually being made to hinder the work of the society by disparaging its officers and agents. "It is a business of the foul trade we are fighting and its lawyers," he said, "to call us rascals and inferiors." Incidentally, it may be noted that the other day when a policeman in plain clothes was coming out from a trial in the City Court House, he was taken for a "spotter" of the society and set upon and considerably injured by a crowd of young men. And this in plain daylight.

Mr. Allen recalled that a few years ago, after an investigation, the National Hygiene Association reported the existence of the openest licentiousness in the cafés in Boston.

"Our society," proceeded the speaker, "does not directly concern itself with intemperance or liquor legislation. It is only when liquor interests are allied with immorality that we act. So intimate, however, has been the connection between the two that we have been driven to appeal to the licensing board for necessary reform, as the special conditions upon which licenses are granted have been habitually violated in many places."

Professor William T. Sedgwick called the organization the "society of the seamy side of life," and himself one who was glad to be counted as one of its supporters. "Among various conditions of life tending to drag men down," he said, "we must watch certain habit-forming drugs, such as morphine, cocaine, heroin, and the like. Only physicians and those who, like the agents of this society, come in contact with what we call the underworld, know how horrible evils are sometimes associated with these habit-forming drugs. Morality and decency are at best only recent acquirements of the more civilized portions of the human race, and often rest upon weak and uncertain foundations such as fear of social ostracism, personal pain or misfortune, or similar feeble environmental supports. Anything which tends either to weaken these foundations or to strengthen the temptations and propensities always at work is a direct as well as an insidious evil.

"This is precisely what the habit-forming drugs actually do. By creating or confusing appetite, weakening resistance and clouding moral issues, such drugs strike at the foundations of morality, decency, and social safety. This question of habit-forming drugs is not merely a moral question. It is also one of public health and, like all public health questions, must be dealt with along the lines of prevention, no less than cure. Education has been held up, as it always is in cases of this kind, as the best preventive, but it is at best slow and uncertain, and we owe it to public health and public morality to assist prevention by other and speedier means."

Among the many admirable works of the Sisters of St. Margaret in Boston is St. Monica's Home for sick colored women and children, founded in February, 1888, and steadily expanding since then. Sister Vera, who is in charge, has a very optimistic annual report:

"The year just passed has been one of unprecedented good fortune in every way. Our expenses have increased by about \$1,000, and our receipts have quite adequately met this unusual demand. We have been able to help a larger number of people, though our middle ward was unoccupied the greater part of the summer while carpenters, plumbers, and painters were transforming it from a dull and cheerless middle ward, with no sunshine and very little fresh air, into a glorious midway, where there is ample room for the piano as well as the five beds and the sunshine, and where the whole household gathers for hymn singing, Sunday service, and family prayers, and many social functions. By these alterations and improvements our accommodation for chronic cases is increased from ten to fifteen beds, thus making a total, with the twelve fresh air beds, of twenty-seven, and this seems a fairly good growth from the six beds we started with in 1888.

"By strict economy we managed to pay all the bills for repairs and alterations in this house without encroaching at all on the Extension Fund, and this was made possible partly by the gift of \$295 through the Donation Day offering to the Ladies' Aid Association, the rest of the amount coming out of our regular monthly receipts. But the other house still remains incomplete, and just for the lack of \$2,000—a paltry sum, when one scans the columns of the daily papers and sees what wonderful gifts are being continually given."

The income of St. Monica's from November 1, 1914, to November 1, 1915, was \$9,554.98, and the expenditures were \$9,265.18, leaving a balance of \$289.80.

Mr. M. G. Goodwin has an interesting article in *My Neighbor* about the Morgan Memorial in Boston and the possibilities ahead of the Church Rescue Mission. He says in part:

#### Two Public Charities

"With the recent addition of the Seavey Settlement the Morgan Memorial becomes the finest rescue mission in the world, purposing to do all that religion, science, and common sense can accomplish to help men farthest down to work back to decency and Christian character.

"The aim is to inspire the unfortunate with new ideals and to higher standards of Christian living and thinking. This must be a gradual process and requires careful schooling and discipline which only can be accomplished in suitable material surroundings.

"Again, those who direct the broken, mis-spent lives back to self-respect and God must themselves be consecrated to the work. The Morgan Memorial and the Seavey Seminary Settlement now have a complete equipment, enabling them to administer to the religious, social, physical, mental, and industrial needs of unfortunate brothers. The marked success of the work of the superintendent, the Rev. Dr. E. J. Helms, and his staff of seventy-five regular assistants, speaks of devoted Christian lives, energized by the Spirit of the Master.

"Our own Rescue Mission, under the capable supervision of Mr. and Mrs. Samuel Finley Jones, has been doing for more than twenty years a great work in the South End for the redemption of the souls and bodies of men, but its great usefulness is curtailed by the lack of material equipment. Its admirable work is accomplished in cramped and shabby quarters. To meet the crying needs of all fallen, destitute, and hungry who daily seek relief is often impossible through lack of proper quarters. The New England and many other states are represented by those cared for. Every day nearly two thousand homeless men are fed at a minimum cost or in many cases without cost.

"Not only Massachusetts but all New England shares in the benefit of the Rescue Mission, and all should have a part in establishing in this same locality—a section most frequented by the outcast population—an institution with facilities and departments of work worthy of our Church. Given proper material surroundings, it could be made by its industries self-supporting. No nobler work could be undertaken and none of greater benefit to mankind than the erection of a well-equipped rescue mission and Church settlement building with modern sanitary dormitories, a three-penny lunch, chapel, industrial and children's department, and offices for the staff of workers. It could be made a great center of Church activity and influence."

At the April meeting of the Massachusetts Clerical Association a large number were in attendance and heard two very interesting talks, first by a distinguished visitor, the Rev. Canon Foakes-Jackson, D.D., of Jesus College, Oxford, and second by our fellow-citizen, Ralph Adams Cram. Mr. Cram spoke on "Some Lessons of the War," in his usual vigorous and illuminating way, and gave all who heard him occasion to think earnestly and resolve highly to do their part to help our country learn those lessons which Europe is learning through blood, tears, and destruction.

So great was the demand for Dean Rousmaniere's pamphlet of "Daily Readings and Prayers for Lent"—over 5,000 were sold—that

#### Successful Pamphleteers

he has issued a similar pamphlet for the weeks from Easter to Pentecost. The title of this pamphlet is "The Power of an Endless Life." Another publication—a small four-page leaflet—that is having a wide circulation in the diocese has been compiled by the Rev. Thatcher R. Kimball, rector of the Church of the Epiphany, Dorchester, and is called "Suggested Topics for Prayer for Home Use During the Week of Prayer and Preaching." For each day is a main topic with a number of subdivisions, and for each day special collects are printed. This leaflet will without doubt be of great help to the large number of Church people who are planning to pray during this Passion Week more truly and earnestly than ever before.

By the terms of the compromise of the last will and testament of the late William Henry Storey of South Boston, St. Matthew's Church in that section will receive \$2,857.13;

#### Miscellany

the Church Home for Orphan and Destitute Children will receive \$8,063.27; and the Sisters of St. Margaret will receive \$4,031.64. By the will they were bequeathed larger sums.—The Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, preached on Sunday morning, April 2nd, a sermon commemorative of the late Sumner U. Shearman, rector of that church for more than thirty years; and at the same service two of the vestrymen unveiled a bronze tablet given in memory of Mr. Shearman.—On Friday, April 7th, the Bishop invited the clergy of the diocese to meet at the Cathedral for a morning's preparation for the mission. There was a corporate Communion and the Bishop made two addresses.—By a regrettable error it was stated lately that the visiting priest from Bangor, Wales, who preached at the Welsh service in Trinity Church, was "in national costume." He, of course, wore the usual garb of a priest in the pulpit.

JOHN HIGGINSON CABOT.

## DISCUSSION OF EPISCOPAL FUNCTIONS

Paper Read Before Philadelphia  
Clerical Union

REOPENING OF ST. JOHN'S CHURCH,  
NORTHERN LIBERTIES

The Living Church News Bureau  
Philadelphia, April 10, 1916

AT the regular meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles, held in St. Mark's parish house, Monday, April 3rd, the Rev. George W. Lincoln read a paper on "The Two Functions of a Bishop; Ordination and Government." As the subject was considered to be most important and timely, a large number of clergy were present. The paper was of great merit and was ordered to be printed and distributed. It is expected that the printed copies will be in the hands of the secretary, the Rev. Frederick D. Ward, in about two weeks. The writer said in substance that at present there is some controversy on the functions of the bishop; that is, his place in the organic structure of the Church. Any attempt to defend the office on the grounds of either history or efficiency is inadequate, as these cannot possibly outweigh the terrible results of a divided Christendom. The only possible reason for the maintenance of the office is the dogmatic. A careful analysis shows that while our Lord left no written constitution for the Church, yet He instituted one rite which brought to a focus His entire teaching, the Holy Eucharist. The early Churches were primarily religious associations, whose main object was worship. All other objects were of secondary importance. As the rite was one, so the ministry of the rite must of necessity be one. Hence the care of the apostles was for its due continuance. From this grows up the ministry by which the due celebration of the Eucharist was always by one who derived his authority from an apostle or one of his successors. History is the witness of this fact, and the exceptions are not only few in number but capable of other explanations. According to the old doctors an irregular ministry was not one derived from other than episcopal sources, but from episcopal sources, in an irregular and unheard of way. Hence the bishop is absolutely necessary to the life of the Church, as apart from him there can be no valid Eucharist. In the matter of government the case is different, as was shown by the canons of the early Irish Church; the Scotch Church in the days of the persecution, as well as in the early times; the English Church; the Roman body; and the Church in this country. The government has varied to such an extent that in some cases the bishop did not rule at all. The preservation and the maintenance of the life of the Church was one, the government of the Church another. The former was *de fide*, the latter could be adapted to harmonize with the conditions of time and place. While much could be conceded in the matter of government, yet it was impossible to recede an iota on the matter of ordination without disloyalty to Christ the King.

The reopening services held in St. John's Church, Northern Liberties, on Sunday, April 2nd, were of such a character as to encourage the parish and diocesan authorities to hold on and give a new direction to its future work.

In response to a public announcement of the resumption of the duly authorized administration of the parish about seventy members of St. John's Church assembled in the morning for divine worship. Forty-two persons made their Communion. The Rev. A. J. Arnold, secretary to the Bishop of the diocese, was celebrant in the office of Holy Communion, assisted by the minister in charge, the Rev. Henri M. G. Huff. The sermon was preached by the Rev. Mr. Huff on the subject "The Neighborhood Church."

A pleasant feature of this encouraging service was the presence, during the sermon and celebration, of about one hundred and ten members of the "Eastern Orthodox (Greek) Church." They formed an interested and devout portion of the congregation. It is the hope of the parish authorities to keep in close and helpful touch with these members of the Eastern Church and inaugurate plans that will guide them to the best thought of American life and a proper estimate of the value of American citizenship.

It is at least permissible at this time to say that on Sunday, April 2nd, was held the first duly authorized service in St. John's Church since the last Sunday in May, 1915. The cause for this long interregnum needs no comment here, save to say that the vestry elected on Easter Monday, 1915, has been from that time until now the legal vestry. There never was any civil process taken by anyone or at any time to have the proper court declare to the contrary.

The Church of St. John the Evangelist has had a difficult prob-

lem for many years on account of the entire change in the character of the neighborhood. Once, a prosperous parish in the midst of an American population, it exerted considerable influence on the life of the city. But as the people left the neighborhood the Church became so weak it seemed impossible to continue the work. When at the lowest ebb, about three years ago, the Rev. H. Cresson McHenry was placed in charge by the Bishop. New life seemed to come to it at once. Congregations grew until they frequently filled the entire church; classes of eighty and ninety were presented for confirmation, and the income was increased until it provided for a large part of the current expenses. All this time, however, there was a mortgage resting on the church of \$3,333.33, which taxed the efforts of the priest and people to their limit. At the beginning of his work in the parish Mr. McHenry appointed what he pleased to call the "85" club, which had for its object the raising of the interest on the mortgage. The club raised beyond the interest, during that time, about \$1,700 on the principal. A short time since, Mr. McHenry, in making an appeal outside the parish for aid in liquidating the mortgage, discovered that the sum of \$1,500 had been deposited in a bank to be used for clearing up the mortgage whenever the members should raise the balance. On Sunday, April 2nd, Mr. McHenry announced to his congregation the entire extinguishing of the debt, amid great rejoicing. Mr. McHenry has started out to secure an endowment in order that the work of the Church in that difficult field may never be hindered.

In addition to this work in the Church of St. John the Evangelist, the Rev. H. Cresson McHenry has been in entire charge of the Philadelphia City Mission for the past two years. During that time great strides have been made in that work. The work itself has been extended by the addition of an Italian deacon who devotes his time to the prisons and hospitals. Many Italians have been received into the Church and many more have been confirmed through the effort of this missionary. Other helpers have been added to the clerical force and have advanced the interest of the Church work in all parts of the city. The problem in the past has been to secure sufficient funds with which to do the great work which presented itself. Here again Mr. McHenry has shown his ability. From about \$29,000 which was raised in the prosperous years he has, during the panic of two years past, increased the income to \$31,000, with one month of the fiscal year yet remaining.

The Rev. George Cadwallader Foley, D.D., professor of Systematic Divinity in the divinity school in this city, has just issued a pamphlet entitled *The Real Issue Before the Church*, a review of Bishop Kinsman's letter on The Issues Before the Church. Dr. Foley has arranged his matter under several heads, beginning with The Panama Episode, and concludes with the issue as stated in his title. Copies of the pamphlet have been sent to the clergy and are on sale.

The diocese of Pennsylvania has undertaken the raising of a million dollars of the five millions for the pension fund. One-half of the amount is already pledged and the committee appointed by the Bishop is working hard for the balance. A letter has been sent to the clergy by the committee of laymen suggesting that it be allowed to send some one of a number of designated speakers to each parish to present the question to the congregation at a Sunday service. A list of names accompanies the letter and the clergy are requested to designate two, one of whom will be sent. The secretary of the diocesan committee, Mr. Charlton Yarnall, is doing all he can to keep each Churchman in the diocese in close touch with the movement, and seems to have met with great success.

Philadelphia is preparing for a "Philadelphia To-day and Tomorrow Civic Exposition," to be held May 15th to June 10th. The purpose of the exposition is to show the city and its resources to the world and by focusing the attention of the people of other places here to develop its many interests. A place in the exposition has been provided for the Churches. For this a committee representing all the denominations has been appointed and is arranging for space in which electrically illuminated photographs of churches shall be shown. An electrically illuminated map of the city will also be built across an end of the hall, on which every church in the city will be marked by a light. Photographs of all the ministers in the city will also be placed on the walls near the churches.

As the date of the diocesan convention approaches the problem of nominations becomes more apparent. Under the new rule all nominations for the officers of the diocese must be made not later than thirty days before the meeting. As none of the parishes elect vestries until Easter Monday there can be no nominations from the laymen. There is also some doubt as to the parishes being able to send delegates, since most of the charters require that the delegates be elected from the new vestry. In a few instances parishes have found that their charters do not require such an election at such a time. These parishes are choosing their delegates now in order that their names may be sent to the secretary of the diocese. But concerning the legality of this procedure there seems to be some doubt. These

problems are largely due to the lateness of Easter this year, but what the convention will do to solve them no one seems to know.

The week in which Bishop Woodcock appears at the Garrick Theatre each Lenten season always shows the highest point in attendance. This year is no exception. The house was filled to "the roof." At some of the services people could not secure seats, and the aisles were filled. Bishop Woodcock spoke on practical subjects, sometimes lashing the people and their sins vigorously. One sermon was devoted to the subject, "The Double Standard" in morals, about which he spoke quite plainly. At the services in other churches last week the attendance has continued to be large.

Home Night was observed at St. Monica's parish building last Thursday. This mission for colored people is one of the newest works of the Church in this city and one of the most successful. The meeting on Thursday was the regular one of the League for Church Work for the Colored People. In the past the meetings have been held in the Bishop's house, but it has been felt that better results could be secured by going into the missions in which the work is being done. The people would probably show greater interest in their own development. This proved to be true. Major Veale and Archdeacon Phillips were the special speakers. Two students from the divinity school who are assisting in the colored work in Chester were also present and made reports. The Rev. Richard Bright, minister in charge of St. Monica's mission, reports large congregations at all services. In addition to the Wednesday evening service there is given an illustrated talk on Friday night which is attended by one hundred and more people.

The monthly luncheon of the clericus was held in the Church House Monday, April 3rd, with Bishop Rhinelander presiding. After a few announcements the speaker for the day, the Rev. R. W. Patton, was introduced by the Bishop and spoke on Scientific Agriculture in the Kingdom of God. A large number of the clergy attended and were interested in the talk. The next luncheon will be held in the same place on May 1st.

Mrs. David Henry Wright, whose husband has been active in all the interests of the Church and city and who herself has been of great service to the Church in her lifetime, passed away last week. Mrs. Wright, who has been active in the affairs of St. Clement's Church for many years, was a descendant of Peter Heylin, for many years prebendary of Westminster Abbey.

David Head, who has been sexton and bell-ringer of old Christ Church for thirty-three years, has resigned. Since the Neighborhood House has been erected the work has become too arduous for a man of his years. He is just past sixty years of age. The vestry, in recognition of his long years of service, presented him with a substantial purse.

Father Hughson, O.H.C., held a quiet day at St. James' Church Saturday, April 1st, for the members of the Junior Auxiliary. The meditations and devotions were from 11 to 1 and from 2:30 to 4:30, and were well attended.—Bishop Kinsman is delivering a series of lectures on the Eastern Church in St. James' Church, on April 4th, 6th, 11th, and 13th. The subjects seem to appeal to his large audiences.—By the will of Miss Maria S. Wilson the Episcopal Hospital and Holy Trinity Church each receive \$5,000.—Bishop Rhinelander reports that word from Bishop Suffragan Garland says that he is improving in health and will return to the diocese about the first of May.

EDWARD JAMES MCHENRY.

#### PENITENCE

I am coming, Lord, to Thee,  
Soul and body Thine to be.  
Let Thy cross my pardon be;  
Oh, receive me, even me.

Thou who knowest all the sin,  
That has lurked my heart within,  
None can save from sin but Thee;  
Save me, Saviour, even me.

Thou hast seen the downward road  
That my wayward feet have trod.  
None can guide to Heaven but Thee.  
Lead me, Saviour, even me.

Thou, who died on Calvary,  
That lost souls might ransom be  
Saved from death and misery,  
Oh, redeem me, even me.

Lord of life, give life to me,  
Life that comes, alone, from Thee;  
That my soul may worship Thee,  
Hear me, Saviour, even me.

MARY E. YARD.

## ANNIVERSARY SERVICE AT CHICAGO ITALIAN MISSION

### Review of Opportunities for Work Among Foreign Element

#### FR. HARRISON ADDRESSES WOMAN'S AUXILIARY

The Living Church News Bureau }  
Chicago, April 10, 1916 }

ON Sunday, April 2nd, the Rev. Joseph Anastasi, priest in charge of St. John's Mission (Rees street and Clybourn avenue), celebrated with his people the fourth anniversary of his ordination to the priesthood. The Rev. Joseph Anastasi was ordained at the Cathedral of SS. Peter and Paul by Bishop Toll on April 2, 1912, and forthwith began the Church's work for Italians in Chicago. During the four years of the present incumbent's ministry 102 communicants have been received into the mission, 57 children have been baptized (21 of these since last May), and 50 persons have been confirmed. For the last eighteen months St. John's has had daily services. The mission is an organized one, and has two societies for men, one for women, one for boys, and one for girls. The mission has received several gifts from its parishioners, all of whom are poor people, since its organization. Among the gifts are a high altar, a reredos, and an octangular pulpit which was given in honor of the Bishop at the time of his first official visit to the mission.

The Italian work at St. John's is one of the few ventures that the Church in Chicago has made among the hordes of foreign people who are here and who are constantly seeking her worship and faith. Shortly after the work began at St. John's, the Bishop commended it in his address to the diocesan convention in 1914. He said that the venture of the Board of Missions in this field had been justified, and he asked further whether an application for the organization of another Italian mission on the South Side, to be known as the Church of Santa Rosalie de Paola, with ninety-three signatures attached, should be granted. Speaking last year of the same work at St. John's, the Bishop said that in spite of a very trying winter, which had thrown many Italians out of work, there had been a steady increase in many directions. He asked his hearers to remember that "the Italians had sought us and that we had not sought to win them from the Church of their forefathers. There are many thousand Italians in Chicago who have forsaken their traditional religion, and who without the restraints of religion are not an acquisition to the life of the city. It is from this class that the appeal has come to give them the ministrations of a Church which they recognize as being both American and Catholic."

The late lamented Bishop Toll was very much concerned for the Church's work among the foreign people in Chicago. In his address at the convention of 1915, which proved to be his last, he referred to many opportunities which existed for the Church here. For more than three score years, he said, a door has been opened to us among the Swedish people. A second opportunity, which came early to us in our city's growth, was for work among the Bohemian people on the West Side. In his words, "hundreds of these people gladly committed their children to our care, but we failed steadfastly to minister to them, gave up our interest in them, and they have been gathered in by other Christian bodies. A third opportunity was ours within recent years to have done a wonderful work among our Polish fellow citizens. Either for want of confidence in ourselves, or for want of confidence in them, we came short of our duty and left them to themselves. These people have now organized themselves into an Independent Polish Catholic Church, and are doing a remarkable work among and for themselves."

The latest opportunity is the work among the Italians referred to. It was Bishop Toll's belief that a faithful deaconess or a consecrated sister working with a priest among the Italians might better reach the women and the children. The opportunities for the Church to minister among foreign people in Chicago seem to increase each year. The strategic importance of this work cannot be estimated, but sad to say the opportunities are being lost, and largely because of the lack of a native ministry to serve these foreign people.

The large gathering at the monthly meeting of the Woman's Auxiliary on Thursday morning, April 6th, suggested Bishop's Day, for numbers were standing. The speaker was Fr. Harrison Addresses the Rev. McVeigh Harrison, O.H.C., who told Woman's Auxiliary of St. Andrew's School, Tennessee. Readers of *St. Andrew's Messenger* and the *Holy Cross Magazine* have long been familiar with the splendid work for the children of the mountain whites that the Order of the Holy Cross has been doing there for nine years. Father Harrison told with infectious enthusiasm of the twofold nature of the work at St. Andrew's—the rescue work of boys, and the educating of them spiritually, mentally, and manually, as leaders to go back home among their people. Four of our national Presidents have come from these people of Scotch and English ancestry. The Order of the Holy Cross hopes to have by autumn a new dormitory in readiness for thirty-seven boys, who surely will

come for education beyond the one hundred now provided for. Father Harrison has some \$5,000 in hand towards the \$20,000 necessary. How economically the work is conducted is evidenced in his statement that the entire cost for the household of 135—100 boys and 35 of the staff—is \$1,800 a month, or an average of a little less than 50 cents a day for each person. He pointed out how necessary it is to realize that only the Church can help these people adequately, the efforts of the public schools and of the government having been hitherto unsatisfactory. The offering of the day was devoted to his work. The reports of the treasurer of the Auxiliary showed receipts for the month of March of \$2,815.87 and disbursements of \$2,125.89.

Sunday and during Passion Week, Father Harrison is preaching at the Church of the Atonement, and Grace Church, Oak Park.

Even the Mid-Lent reaction did not keep people away from the daily services this week at the Majestic Theatre. The Rev. Frederick Edwards, of the Cathedral, Detroit, proved his power by attracting crowds and increasing their number each day. The central thought of all Mr. Edwards' addresses was The Redemption of Jesus Christ, and the preacher had a convincing way of making his hearers feel their sinfulness in the presence of their crucified Lord. The man who preached to Chicago this week spoke with the earnestness and the fervor of a prophet. The topics were: Monday, The Common Ground; Tuesday, The Common Sin; Wednesday, the Atonement; Thursday, The Church, His Masterpiece; Friday, What Do I Owe the Church? Saturday, The *Benedicite*—Our Thanksgiving.

Judge W. C. Graves, the superintendent of the Illinois Reformatory at Pontiac, spoke on his work among the boys at the reformatory, on Sunday evening, April 2nd, at Grace Church, Pontiac. Judge Graves told of the reasons why many of the boys came to the reformatory. He asked the help of the rector and Church members for the boys after they had left the reformatory. The rector of Grace Church, Pontiac (Rev. George E. Young), has been asked to give the Church boys at the reformatory their Easter Communion this year.

The Rev. F. E. Brandt, rector of Trinity Church, Aurora, is serving with the Methodist, Presbyterian, and Congregational ministers of Aurora on a committee for Armenian and Syrian Relief. All Christian people of Aurora have been asked to give to this fund.

A Bible class for adults has been organized in Trinity parish with Dr. G. E. Dienst as its teacher. Pledge cards are being circulated for the class which read, "I hereby pledge, God helping, to attend the Trinity Church Bible class every Sunday."

For many years the Sisters of St. Mary have maintained a free kindergarten at the Mission House. Miss Elizabeth Cooper, a graduate in kindergarten work, is the directress of the class. This year's class began in September last with an attendance of 24 children.

The numbers have steadily increased. To date 72 children have been cared for, from 50 families. Of these, exactly one-half are children of parents who leave them at the nursery during the day while the mothers are at work. Other children have been collected by the kindergartner from the streets in the neighborhood. The children are called for in the morning and taken back home at noon.

During Lent, the rector of St. Chrysostom's Church, the Rev. N. O. Hutton, has been holding regularly a class in personal religion.

The class is an informal attempt by the rector to answer problems of the religious life which the average sermon does not do. The subjects talked about at these classes are subjects that people hear about, he says, but know little of. The rector is discussing such things as nervousness, sleeplessness, irritability, morbidness, timidity, and kindred topics, and is suggesting how they can be eliminated. To this health class all are invited who are interested or who feel that religion should be made more helpful. The rector describes the class as "a modest attempt to bring personal religion into the hearts and minds of his people."

The Confirmation class at St. Chrysostom's, this year, made a thank offering of just \$140, which it voted to give to the Endowment Fund, which has been begun in this parish.

The Rev. Dr. Reifsnider, President of St. Paul's College, Tokyo, Japan, preached at the morning service at the Church of the Atonement, Edgewater, on Sunday, April 2nd.

Dr. Reifsnider has been given leave of absence by the Board of Missions to speak to the Church in this country of the proposed plans for increasing the work at St. Paul's College.

The Rev. Frank E. Wilson, secretary-treasurer of the diocesan board of religious education, has received the final returns from the

Advent mite-box offerings from the Sunday schools in the diocese. The total receipts are \$626.14, which is more than \$150 better than any previous Advent offering. The money was sent to the Bishop as a special fund to be used by him in assisting postulants in their preparation for theological study.

Thursday, April 6th, was observed as a "day of silent prayer"

at the Church of the Redeemer. The twelve hours of the day from 8 A. M. to 8 P. M. were divided into half-hours, each of which was selected by one or more parishioners as a time of special prayer and intercession. A large card of suggested topics and the well-known "Handbook of Intercessions for the Church" were used by those who took part in the day.

A twelve-piece orchestra which has been organized in the Sunday school of Christ Church, Joliet, has helped extensively in the singing, and also in the assembling and in the dismissal of the school.

H. B. GWYN.

## THE CHURCH AND THE ARMY CHAPLAIN

By THE REV. H. L. WINTER

Chaplain 18th U. S. Infantry

THE Church is not unmindful of her opportunities in the Army of the United States. The Church is cognizant of the vast and important field for her work and influence among the thousands and tens of thousands of American young men who make up the U. S. Army. The Church is alive to the fact that the problem of the Church in the Army will have an importance of immense proportions when the Army has been raised to war strength, and when pending legislation increasing the Army by many thousands more goes into effect. To cope with this problem the Church has Army Chaplains.

The Chaplain in the Army should have great freedom, without doubt. It is necessary for him to have discretionary privileges. But at the same time he should not be a free-lance. For the sake of the Church, close contact should be kept with the Chaplain to see that her work is properly forwarded; and for the sake of the Chaplain, that he may feel that he has the power of the Church behind him. What becomes of the clergyman when he becomes a Chaplain in the Army? Is he lost to the Church forever? Does the Church cease to exercise jurisdiction over him? Is he no longer responsible to the Church for what he does, and what he fails to do? Has the Church no system by which she oversees the work of the Chaplain?

The General Convention appointed a board consisting of the Bishops of Washington, of Maryland, and of California. One of the duties of that board is to pass on candidates for chaplaincies in the Army. What other duties it has, I do not know.

There is in Washington a board, of which I believe the Bishop of Washington is a member, that is supposed to look after the interests of the Chaplains.

The Synod of the Southwest has a committee on Army Chaplains, and possibly other Synods have similar committees. The Synod of the Southwest recommended that a chapel be built here, and a Chaplain placed there—which was the extent of cogitations of the Committee on Army Chaplains.

The Church has not an adequate system for looking after her work in the Army, or overseeing her Chaplains in the service. There is not that close coöperation of the Church looking out for the interests of her Chaplains and seeing to it that the Chaplains look after her interests.

One synod had upon its committee a line officer. That is an error. The line, as a whole, is rarely in sympathy with the work of the Chaplain, and often is antagonistic. A committee that has to do with Army Chaplains should have a Chaplain on it, or at least should be in close communication with a Chaplain.

Do these committees understand the position of the Chaplain in the Army? Do they know the problems he has to solve, and how he is solving them? Is the Chaplain given the proper authority, and facilities, and assistance for solving them? The Church may have problems in the Army that her Chaplains have not touched.

The Church should know of the welfare of the Chaplain. Ways and means should be devised to appeal to the very best of our clergy to enter this field where they have a parish of a thousand to fifteen hundred men; to see that the Chaplain is not crippled or discouraged, but assisted and encouraged; to make the chaplaincy more appealing, by legislation if necessary; to put it up to Congress to give the Chaplains the facilities for the performance of their duties, and up to the General Convention to see to it that these duties are properly performed.

MAKE IT thy business rather to comply with the desires and commands of others, than to indulge thy own inclinations. Choose a moderate, nay, a low fortune, rather than greatness and abundance.—*Thomas à Kempis.*

## RELIGIOUS AGENT'S RETURN FROM EUROPE

A STATEMENT has been issued on behalf of the administrative committee of the Federal Council of the Churches of Christ in America stating that the General Secretary of the Federal Council, the Rev. Charles S. Macfarland, has lately returned from Europe, where he had visited representative Christian leaders at the Hague, Berlin, Berne, Paris, and London.

His visit, which was the result of correspondence with representatives of the Christian churches throughout the entire period of the war, was for the purpose of information and understanding, to preserve and maintain closely our relationships with the churches of these nations, looking forward to the help which our American churches might give in the ultimate process of reconciliation and reconstruction. His distinctively spiritual mission found access and secured a hearing, which would not have been possible to a mission with any other motive. The leaders whom he met shared in greater or less degree the feeling that the churches have failed to rise above the turmoil and distractions of the moment, and have not fully realized their spiritual mission to the world. The hope was expressed that even in the midst of the war they might rise into a higher atmosphere and help to find, for the nations, their lost way. There appeared an increasing consciousness that we ought now to look forward to the task of spiritual reconstruction.

Dr. Macfarland was warmly received by these brethren in all the countries visited, and we believe that his visit has established points of contact and relationships which will give us great opportunity in the coming days. He encountered no difficulties and his mission maintained throughout an atmosphere of spiritual fellowship.

The conferences were generally characterized both by frankness and good feeling. While thoughtful Christians by no means yielded their political contentions and earnestly maintained their conscientious convictions of the justness of their cause, and while much bitterness and sense of wrong still prevails, the conferences were characterized by simplicity, were on the higher level of spiritual feeling, and the wish for a new spirit of reconciliation was often expressed. The desire that the American churches should cultivate the situation created by his visit was general and there have since been expressions of hope that it might be repeated.

"The churches of the neutral nations," says Dr. Macfarland, "have all assumed an impotent neutrality, and in our land been content with individual and limited judgments, losing sight of their task to save the world through the reconciling of men one to another in Jesus Christ."

He finds that misinformation and misunderstanding play no small part in the estrangement of our Christian brethren in all lands.

He feels that despite all mutterings and complaints all these peoples are really looking or will look to America for light, but that whether or not political differences hinder America's official opportunity there is nothing in the way of attempting a great work of reconciliation by the Churches of Christ in America with the Churches of Christ in Europe.

The most emphatic of the recommendations is that we should many times multiply our relief work, not only because this is our strongest asset of moral influence in Europe, but because it is our Christian duty. The Council has, therefore, initiated movements to this end.

It is further proposed that the Federal Council shall enter into conference with the various interdenominational and international movements looking toward coöperation in the interest of effective reconstruction, including, perhaps, preparations for a conference of the evangelical churches when the time shall come for it.

## THE TRIUNE MYSTERY

The mystery of *Life*? Our being so—  
The mystery of *Birth*? How came we so—  
The mystery of *Death*? What shall we be  
Throughout that vast *Eternity*?

W. H. COLSON.

THE JOYS that are bought with money are worth nothing compared with the joys that, though sweet and gentle and unassuming, are yet deep, enduring, and quieting; the joys that enlarge the heart instead of diminishing it, and which we too often pass by—somewhat in the manner of those peasants whom one sees in an ecstasy over the fireworks at some fete, and who pay not the smallest attention to the splendor of a summer night.—*Sabatier*.

## BISHOP BRENT CIVILIZING MOROS

## Army Man Tells of Results of Social Service Work in Philippines

TRANSFORMATION of savage Moros into assets to civilization under the social service work being carried on in the Philippines by Bishop Brent is described in the *New York Tribune* by Lieutenant J. A. Tiffany, who for more than six years has been a member of the Philippine Constabulary Service in Mindanao and Jolo.

Lieutenant Tiffany, spending a leave of absence by visiting friends in New York, has just left for the 12,000-mile journey back to his duty among the supposed head hunters. That they are not as terrible as their reputations is shown by the fact that he has trained a number of them to serve in his command.

"I have been asked by friends since my visit to this country on leave of absence," said Lieutenant Tiffany, "whether the Moros were a worth while race of people or was it not true they were bloodthirsty savages, ignorant and hopeless for all purposes of civilization. Knowing the Moros as well as I do, it really saddened me to learn that the impression was so general in this country that the Moros were in the same category as that expressed by an American general when he said that the only good American Indian, was a dead one.

"There are about 300,000 Moros; the majority of them are pagan Mohammedans. The Moro is by nature exceedingly aggressive and high-spirited. For centuries they have resisted all attempts to conquer them by force of arms, but in the last two years new methods of treating the Moros, introduced by Governor F. W. Carpenter and Bishop Brent, have worked a wonderful change. I can truthfully say that the Moros to-day consider the American people the only real friends they have in the whole wide world.

"It must be remembered that the Moros, after their bitter experience under Spanish rule, looked upon the American occupation as simply a new attempt to conquer them with more improved weapons of destruction. It took great courage, patience and tact to meet the suspicion and covert hostility of the natives in the beginning. When the method of approach was by the helping hand instead of a rifle ball there was almost immediate response. The Moro is very quick of perception. He is a brave, upstanding man who does not hesitate to look you straight in the eye and tell you that he don't like you. On the other hand, I know of no man who can be more grateful than the Moro if he believes that you are sincerely his friend.

"The social service work that Bishop Brent is doing among the Moros has within the last two years accomplished wonderful results. Bishop Brent and his co-workers, Mrs. Lorillard Spencer, Deaconess Young, and Miss Buffum, have, with the co-operation of Governor Carpenter, accomplished a vast amount of practical good in training the Moros to become an asset to civilization.

"Bishop Brent has now in operation a very successful hospital in Zamboanga, and an agricultural school has just been built and formally opened at Indanan, Jolo.

"In the industrial school weaving and lace-making are done by the women and girls. The Moro women and girls are particularly well adapted for manufacturing silk and lace. In Bishop Brent's industrial school they have turned out some exceptionally fine specimens of lace work and articles manufactured of silk and dyed in many harmonious colors, have attracted the attention of American lace and silk manufacturers.

"A hospital ship is soon to be put in commission which will ply between the various islands of the Sulu Archipelago and be a most valuable means of rendering aid not only to the sick, but help to bring about mutual good feeling among the Moros and the Americans.

"We also have a crack troop of Boy Scouts, known as the Spencer Troop. These Moro Boy Scouts were organized by Lieutenant Sherman Kiser and are now under the charge of Lieutenant Dulay. The boys are very appreciative of their opportunity for training, and they are indeed model Boy Scouts. They have regular quarters in the compound, and there was great rejoicing when new shower baths were recently installed for their troop."

THE FEAR of the Lord is the beginning of wisdom, it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us, and provides all things for us?—*Neal*.

## The Collegiate Work of the General Board of Religious Education

By the Rev. STANLEY S. KILBOURNE

**W**E are waking up to the importance of the student work and are becoming concrete in dealing with it. It is not uncommon nowadays to hear it said that the University is the most important opportunity in a diocese. Money and workers are gradually being provided and there are signs that here and there we are addressing ourselves to the task with the enthusiasm and sanity it deserves.

Two conferences which I have recently attended stand out as of real significance. The first one was in the Middle West where it was my privilege to be present at the meeting of the Commission on Universities and Church Colleges of the Provincial Board. There were present the chairman, Dr. George Craig Stewart, President Peirce, and the Rev. John Mitchel Page. Like so many meetings held in Chicago in the interest of religious education, this one was full of inspiration and suggestion. Among matters considered were a questionnaire to be sent to the men in charge of our work in college centers, a pamphlet describing methods which have been found useful, and a programme of speakers to address college audiences. The function of the Commission was given careful consideration, and there was an expressed desire to coöperate with similar diocesan committees and with the Collegiate Department of the General Board of Religious Education.

The second conference was with one of the foremost leaders in the General Student Movement, in which I was able to state my position and secured the assurance that we are asked to join in the Movement, with full recognition that we make specific claims, and without any sacrifice of principles. The leaders in the Movement are urging that one of the Movement's chief functions is to increase the loyalty of students to their respective communions and this attitude is increasingly becoming that of local Association secretaries.

May I make a few statements of a general character before considering some specific points with reference to the particular task committed to me? I am prompted to make any statement at all, by the interest aroused by the conferences described above and by the increasing recognition of the startling importance of the student work and of our attitude towards it.

In parishes, rectors and vestries, and in the general work, officers and boards, are the instruments for accomplishing the Church's task. Whatever the disadvantages of the system, whether in parochial or general work, it is the system which we have adopted.

The general work is the one in which the present statement is concerned, and in particular that part of the work which is included under the caption "religious education," and more particularly that part of religious education which is denominated "collegiate." This whole problem has been entrusted to a General Board which at present is served by three officers. Whether this is a wise thing for the Church to do or whether the plan has disadvantages do not now concern us. The fact remains that this very important feature of our work is so entrusted, and a very precious trust it is. Our general boards suffer by being regarded as necessary but unattractive organizations. They are continually asking for financial support. Their officers are sometimes thought of as rushing up and down the country "seeking whom they may devour," as a clergyman humorously put it to me the other day. And inasmuch as they are asking for the support of that which is not immediate in the judgment of a local group, their appeal is all the more irksome. It is not always recognized that because an appeal is called "general," it is not any less an obligation of individuals or groups, especially when the general agency which makes the appeal is created by them or their representatives.

The officers of the Boards, in cases where they are ordained, miss sadly the regular and normal exercise of their function. The courtesy of brother clergy and the opportunities coming to them from time to time to enter parish life are welcome and appreciated; but it should be realized that many men in general official positions never find compensation for pastoral work, if they have ever had it. They miss the constituency which has been theirs. Endeavoring to serve the whole Church, of necessity they cannot please all nor secure the confidence of all even

in the measure possible in a parish. They learn early, if they are wise, to listen patiently to criticism and to be content with serving as faithfully as they can, recognizing the impossibility of measuring fully to the task committed to them. They need not be so general in their work that they become vague nor so conciliatory that they cease to represent the Church. A general officer, when he becomes one, continues to be an individual with convictions, and in the discharge of his work he must be true to his ideals. It is with these facts in mind that I am trying to serve in the complex field into which I am sent, both within the Church and outside of it.

The General Board of Religious Education is commending itself to a great many people because it has enlarged its scope. It was impossible to develop Sunday school work unless there was a change in the attitude of the Church towards the Home, Secondary, Theological, and Collegiate Education. The Board has not compassed the work by any means nor does it think so. But the whole field has been taken into consideration, and, as part of the whole, the work of the Church among colleges and universities. The whole Church is entitled to know the ideals and methods of the Director of that Department of her General Board which has this college question under its care.

For the sake of clearness, may I state three points which I wish to consider? The first point is the necessity of an adequate amount of time in which to work out our problem in the student field; the second point is, "What is the Department's primary task?" and the third point is a consideration of our attitude towards the general Christian work being carried on among students.

The first point to be considered is the time element which shall permit the working out of principles and programmes. Is there to be given to this important problem of the approach to the student a consideration covering one, two, three, or possibly five years, or is the matter to be met by throwing out premature objectives, and impulsively trying this scheme or that? Are we to be led into action simply to act, and are we to throw aside any consideration which means expenditure of time?

In my opinion, hasty action is out of the question. I have watched too many years the disastrous results coming from the initiation of ill-considered methods in student work. When a local situation demands patient analysis and careful dealing, how infinitely more does the general situation demand deliberation. In this work, as in all work, a reasonable amount of time and experience are wonderful conservers of energy. It may be possible and advisable in the local situation to experiment, but in the general work much experiment is too costly and far-reaching. We would advise only out of a considerable amount of evidence collected over a proper period of time.

Accordingly in this work time is asked and needed if the work is to be done without tremendous loss of direction and results.

The second point to consider is the primary function of the Department of Collegiate Education. Is the Department to be a promoting agency, sending me into local situations directly, or is it to be more of an advisory agency, going into local situations of course, but working largely through provincial organizations, and through them primarily with diocesan groups? No one knows as much about a local situation as those who are in it and studying it. The work in the University of X cannot and ought not to be done by anyone except the agents located in the neighborhood of the University of X. It is manifestly true, of course, that the general body can formulate principles on account of its accumulation of evidence from a wide field, and can make suggestions which may be of help in the local field. This is a far cry from reckless plunging into local situations, and is the only safe way of working for the Church.

Consider, if you will, the third point, our attitude towards other Christian effort for students. Various individuals and groups are reaching into the campus, including student pastors, the Boards of Religious Education of the various communions, Christian Associations, and the Student Department of the International Committee of the Y. M. C. A., which is a general advisory agency for the many college Associations. Shall we

consider specifically our attitude towards the so-called interdenominational work done by the Associations and the Student Department of the International Committee? Of course we may stand entirely outside, not admitting any common ground, and we may advise our students to keep aloof; or we may admit that there is a place on the campus for such religious organizations as the Christian Associations and coöperate with them and with the Student Department of the International Committee of the Y. M. C. A.

Consider a moment the complex field presented by a great University, with the relatively inadequate attempts being made by us to solve the religious problem it presents. Those of other communions who are trying to solve their respective problems feel, with us, that at best there is much to be done before the complicated situation is properly met. The very diversity of religious attack seems to demand a clearing-house and the Christian Association attempts to be just that. It is the expressed desire of the leaders in the General Student Movement that the efforts of the local Associations shall be directed towards guiding the students to their respective communions. They insist that the Association does not have any excuse for existence as virtually another church, and that their great desire is to increase church loyalty. Serving this purpose, the Association can do much to strengthen the hold of the churches upon their respective students. In addition to this there are many activities in which the Associations can engage, in which all Christian forces can unite. To be concrete, the arrangements for a campaign among students to challenge their attention to the great question of religion can best be made by the Association on the field, and in the campaign all adjacent religious organizations can unite. Arranging for Bible study is another matter where the Association is doing splendid work, in many fields, in coöperation with all other religious forces.

It seems to me that in this work the Collegiate Department, and the representatives of the Church in the field, must find ways of working together with others in the interests which are common to all.

Under this same consideration is the matter of coöperation in the Student Conferences held every summer under the auspices of the International Committee. Let us consider, specifically, the Northfield Conference. There are gathered each year at this Conference in the neighborhood of six hundred students, representing many communions. Men prominent in the religious work, in social work, and in academic circles, are invited to address the large mass meetings. Classes for Bible and mission study are held and many personal interviews. The leaders of the Conference insist on personal loyalty to our Lord, without equivocation, as the desired result of the Conference in the lives of the students. They arrange for meetings for the groups representing the various communions, and ask the churches to send representatives to conduct such sectional meetings, and they state that it is their desire that the students should go back to their colleges more loyal to their church organizations.

With reference to our students, of whom there were nearly one hundred in attendance at Northfield last year, there were arranged for them a daily celebration of the Holy Communion and several group meetings. In the Conference there is a spirit of tolerance and a fine opportunity for the discussion of problems common to college men irrespective of religious affiliation.

My feeling is that we ought not to miss the manifest blessings of such a Conference, or to refrain from making our contribution, always with the understanding that, like others, we bring principles which are peculiarly ours to which we shall remain loyal of course. Accordingly, I recommend that our students attend Northfield, and earnestly hope that bishops and others, when invited to speak at any of the Conferences, do so. As Director of the Collegiate Department, I am nominating to the Secretary of the International Committee ordained men to represent us at the Conferences to be held this coming summer, and I expect to be present at Northfield.

It seems to me that the Spirit of God operates through the many mediums in the student world. Is it not an obligation for us to join so far as we can in any Movement which rests squarely on the fact of the Incarnation, especially when we view the godlessness and indifference of so many of our students? To my mind there is this proper coöperation possible for us as well as the definite work of conserving our own students' loyalty.

To conclude, then, the whole work of the Church among the students is a process. It must be given time to grow.

No amount of organization can ever replace the individual dealing of the clergyman with the student, and in our minds,

while we grant exceptions, we believe that the student is best dealt with in a parish, with all of its possible limitations.

And finally, while keeping clear our fundamental principle of stimulating the loyalty of our own students, we must work with other Christians in the baffling field of the college and university.

## LOYALTY: A MEDITATION

THE soft violet light of Lent surrounds me, as with bowed head and contrite heart, I approach the holy cross of Calvary.

As I meditate upon this sacred emblem, the Christian virtues blossom out, one by one, until the holy cross is entwined with God's richest flowers of love. As their beauty unfolds, I kneel in adoration, and in the holy hush of the evening hour love's angel whispers, "Select one flower and at Eastertide I will give it to thee to keep forever."

My joy is great; my responsibility greater. Which flower shall I select and how can I preserve it forever?

After a long meditation, I select one of the grandest of all and one which is so hard to keep. The grandest things in life are often the hardest to keep. The flower of loyalty stands out with such grandeur that it is irresistible, and I shall make this my choice.

In order to possess this rare flower, I must analyze it carefully, and if I wish to keep it, I must be loyal to my home-folks, to my friend, and to my acquaintance.

Loyalty, like charity, begins at home. Let me look myself straight in the face and ask myself the question: Am I loyal to my home-folk and to every one tarrying under my roof? Am I as patient with them as I am with my bosom friend who may possess more shortcomings than they? Am I *always* as courteous to them as I am to the up-to-date caller, whom I may find in the reception-room?

Loyalty is true, consistent, *changeless*.

Am I loyal to my friends? Loyalty includes unselfishness and roots out jealousy. Do I love my friend so well that it is a real joy to me to tell others of his sterling qualities, which I may not possess myself? Do I love him so well that I rejoice in every compliment which is paid to him, and do I find happiness in the attentions which he receives, although I, at the same time, am slighted? Or is my attitude toward my friend a varnished something, made of smiles, permeated with jealousy, which I, in my blindness, desecrate by calling loyalty?

Let this Lent open my eyes wide, so that when I clasp my friend by the hand or look deep into his eye, I can look up to the holy stars and say in all sincerity, *I am loyal*.

I must protect my friend and uphold him always when I honestly can; but how is it with my acquaintance? Do I not have a feeling of liberty toward him? Do I not feel that I can illumine his faults a little, if I want to?

Do I not find myself saying of some woman-friend, "Oh, yes, she is lovely, but just a little close"—thus illumining some little fault, which it might have taken my hearer or hearers a long time to discover?

Do I find myself saying, "Yes, she is clever, but she talks too much"? This shortcoming needs no illumining for it advertises itself quickly enough. Is it Christ-like to illumine the faults of others? Would my Master do it?

During this holy season I want to be loyal in a larger and grander sense than ever before. I shall try not to illumine the faults of others, which I, in my blindness, may also possess. Yes, I shall try very hard, so that, at the last Eastertide I may carry in my unworthy hand the lily of pure loyalty, which, although marred and stained by sin, will still be beautiful because it has been imperaled in the dew of penitent tears.

C. A.

## GOD'S VICTORS

God's battles are forever won,  
Though oft His warriors bite the dust;  
Triumphant in their death they lie,  
Who fail in warfare just.

The final issue standeth sure,  
When right and wrong in conflict meet;  
Who fight for right may be laid low,  
But right knows no defeat.

THOMAS CURTIS CLARK, in *Sunday School Times*.

ADVERSITY is the only balance to weigh friends.—*Plutarch*.

## A Better Way for Missions

By the Rev. ELWOOD WORCESTER, D.D.

Rector of Emmanuel Church, Boston

"That in the dispensation of the fulness of time he might gather together in one all things in Christ" (Ephesians 1:10).

**P**ERHAPS the most poignant satire we possess on the subject of missions is the celebrated French picture called "The Return of the Missionary." The missionary, having suffered martyrdom at the hands of the heathen, has returned to Rome, and has obtained an audience at the palace of one of the cardinals. He has endured such mutilation as Jogues suffered from the knives and fires of the Iroquois. The savages have blinded him, they have even tried to crucify him. We see him seated in a wonderful salon filled with every imaginable object of luxury, his pale face shining with enthusiasm as he recounts the wonderful story of the triumphs of the cross. Fortunately, his sightless eyes prevent him from perceiving that no one is paying the slightest attention. Around him stand or loiter the splendid, worldly, totally indifferent or depraved cardinals. One is playing with a parrot. Another is languidly smoking a cigarette. Others, vexed at being detained from a more agreeable engagement, have only thoughts of malice for the heathen because they did not finish the missionary off and prevent him from returning to Rome to bore them with his recitals, while he is pointing with rapture to the holes in his hands. There is the Church in a nutshell—the two sides of missions, the noble, heroic side, and the apathy and indifference of those to whom the triumphs of the cause of Christ are only an expensive nuisance. In this picture it is not missions, but the worldliness of the Church which is satirized, and the reproach is less deserved to-day than when the picture was painted.

In great permanent causes like missions, changes of feeling often take place subtly and unexpectedly. A new spiritual mode of thought, passing over a community like a breath from on high, creates a new interest in missions. Some act of devotion or heroism occurring in a little group of people like the Moravians may put to shame the lukewarm churches, or a single great missionary achievement may effect a change of sentiment all over the world. Of all the seeds entrusted to the earth, none blossoms so immediately and so richly as blood spilled in the cause of Christ.

In the latter part of the nineteenth century missions had sunk to a low ebb. The world apparently had other things to think about and it had become indifferent to the subject. New conceptions of God's Providence and the destiny of man had chilled the evangelical zeal for snatching single souls from perdition. It was assumed that every nation had evolved the form of religion which was best suited to it, and the great sustaining moral motive of missions seemed gone. The Roman Church was no better off than the Protestant Churches. Her great line of missionaries who had served her so long and so faithfully appeared to have come to an end. The old English missionary societies reported a failing treasury and a dearth of men. In the Episcopal Church, as we look back to things as they were twenty-five years ago, we are ashamed to think how low an estimate we placed on the zeal of the Church and how little we believed ourselves able to give. In 1872 a day of intercession for missions was appointed for England, and that year marked the dawning of a brighter day. Five months later David Livingstone died in Ilalla, and the story of his strange life, the fascination of that romantic nature compounded of scientific curiosity and religious mysticism, roused the world to the importance of missions as nothing else in the nineteenth century had done. The next year Bishop Hannington was sent to Africa where he was promptly murdered. Oxford and Cambridge began holding missionary meetings and they sent two groups composed of their finest athletes and their rarest scholars into the foreign field. In 1886 the Students' Volunteer Missionary Movement began to spread through our universities, and American students began to ask themselves seriously if they were called to be missionaries. The Feminist Movement, now well launched, succeeded in its approaches to the great missionary societies with the result that many single women were accepted and sent out as missionary teachers, helpers and nurses. Then followed the Edinburgh Council whose inspiration was felt throughout the Protestant world. Thousands of young men volunteered or began a course of preparation and during the past ten years the cause of mis-

sions has entered so vigorous a period of development that it now looks as if the twentieth century might be known as a great missionary century.

The revival of missionary interest which has come to us has taken place also in the Roman Catholic Church, in the first instance largely through the efforts of a little band of humble and obscure Catholics in Lyons, who began holding meetings in the interest of missions in 1822. Thirty years later they reported a missionary income of one million dollars which had risen shortly before the beginning of the war to a million and a half dollars, more than is contributed officially by the whole Episcopal Church in the United States. We are apt to think of France as a worldly and irreligious country, but in so judging her we should remember that the purest, most heroic missionary undertaking of which Christianity can boast, after the apostolic age, was France's generous effort to convert the savages of North America in the seventeenth century, and that to this day France is the source of most of the missionary zeal and support of the Roman Catholic Church.

Of course, the great test of the vitality of this new missionary enthusiasm occurred at the outbreak of the world-war, which tried all movements and all enthusiasms. In a time of such confusion and paralysis of all the ordinary interests of life, while the nations, drained of their vitality at every pore, were obliged to concentrate every energy on the supreme question of self-preservation, who could expect them to devote much care or strength to so remote a subject as foreign missions? And even we ourselves, with the unexampled lack of employment of last year, with our own bitterly hard times, with our streets crowded by our own poor, and with the millions of Belgium, Poland, and later, Servia, dependent on our charity, might well have felt that Providence had not designated us to be the foster-fathers and mothers of the whole human race, and that our first duty was to the perishing and that the cause of missions might wait.

Few greater surprises have occurred in the war than the unexpected vitality displayed by missions. Outside the actual field of hostilities or massacre, few missions have been given up. The warring nations have found means to support their own missions, at least in part, and they have been supported to an unexpected extent by the efforts of native converts. Even those missions in the Turkish Empire which have suffered most from violence and aggression, and which have been obliged to witness the martyrdom of the Armenians and the Nestorian Christians, have displayed a noble courage and an heroic disposition to help. Without them there would have been no helper, no one to pity nor even to record the fate of these unhappy peoples.

So far as we ourselves are concerned, we may look back to last year with thankful pride. While undertaking offices for the rest of the world such as no other nation has ever performed, we have given to missions the largest amounts recorded in our history. When we read the report of our own Board of Missions we congratulated ourselves that the Episcopal Church had done something unique, but when the statements of the other churches were read by us we learned that they had had much the same experience and that for them all last year was a year of vast offerings to missions. This shows that our ability to serve the cause of Christ depends on ourselves and not on the times. Faith and love can always find something to give.

I wish now to relate a striking example of the new appeal of missions to men of the highest intellect. The greatest argument for missions will always be great missionaries. Among the Bible scholars of the world, Albert Schweitzer occupies a position which is in many respects unique. He has caused the whole world to reconsider the meaning of the life of Jesus, and of some of the fundamental conceptions of His religion, particularly the conception of the Kingdom of God. He has reestablished the authenticity of many great passages of the New Testament, questioned or denied by other scholars. His slight "Sketch of the Life of Jesus," written when he was twenty-six and translated by Walter Lowrie, he believes, will render forever impossible destructive, belittling, rationalizing "Lives" like those of Strauss and Renan. He has given us the only systematic account of the various attempts to write the life of the Lord which

we possess;\* and what he has done for the life of Christ he has done also for St. Paul. His books have affected higher religious thought in England, France, and America, almost as much as they have affected Germany, and wherever the Bible is studied scientifically Schweitzer's opinions and discoveries must be taken into account.

Having given the first fruits of his intellect to the cause of Christ, Schweitzer resolved to give his whole life to the establishment of the Kingdom of God on earth. He looked over the world in order to find the loneliest, hardest, and most neglected spot in which to serve, and he chose Lambarene in French Equatorial Africa, the country which used to be called the French Congo. In order to prepare himself for this service he took a four years' course of medicine in the German universities and he exhibited nearly as much talent and facility in medicine as he had displayed in the Bible. He was also a great musician and the organist of Strassburg Cathedral. When he was ready, he went forth accompanied only by his wife and taking with him a little pipe organ presented by the people of Strassburg. Arriving at his distant home in Africa, with the help of the natives he built a little hospital and a surgery, a house for his wife and himself, and a shelter for his native visitors. About this time I wrote him, as he was always much interested in the work of Emmanuel Church, and I asked him how he spent his time. He replied: "I rise at five and at six our compound is filled with native patients suffering from leprosy, sleeping-sickness, and from various diseases contracted from white men. My wife and I work over them until about two, when we all have dinner. I spend the afternoon in studying the Scriptures and in teaching the Africans the principles of the Kingdom of God. At night I gather them round me and play the organ to them, in which, with their deep musical souls, they greatly rejoice, and perhaps for the first time in its history the *fugues* of Bach sound far and wide over the African veldt."

When I was in Rome last year, I happened to have a little money which I wished to give as a thank offering for my recovery, and I thought of Schweitzer. I knew that he could not cash checks in the middle of Africa, so I bought some French bank notes, folded them in an envelope and sent them by mail. Then the war broke out. I heard nothing of my little gift for many months, and I supposed it was lost. Last spring, however, Schweitzer wrote me that in God's Providence it had been the means of saving his life. He had received the bank notes and had succeeded in changing them. Soon after, his lonely station had been attacked by an irregular body of French native troops, who, hearing him speak German, had mistaken him for an enemy. They burned his little hospital, seized his medicines and surgical instruments, and for six weeks they held him and his wife imprisoned in a small straw hut under a burning equatorial sun, during which time he assured me that without the money he believed they would have perished. With it he was able to obtain a few necessities and also the dispatch of his cablegram to the President of the French Republic, Schweitzer himself being an Alsatian and having been sent out by the Evangelical Society of Paris. The President of France promptly ordered his release, and, with the help of the soldiers, Schweitzer promptly set about the restoration of his buildings. He said in his letter: "I regard this war, all this hatred and confusion, only as a passing cloud, nothing to complain of. It is only another proof that this world is not yet the Kingdom of God, and it is all the more incumbent on us who believe in the Kingdom to labor for it." There are few religious scholars whose lives are not braver and more religious through Schweitzer's noble example.

There are only two ways by which the cause of missions will really prevail, and the world be won to Christ: one is when Christians generally believe so firmly in their religion that they cause others to believe it, when they practise it so constantly and so consistently that the religion expands through its own vitality and power. The other way is by drawing men of intellect and power and constructive imagination, like Livingstone and Dr. Grenfell and Schweitzer, into the cause of missions and letting them direct it. The first is the method by which the early Church converted the Roman Empire. The amazing characteristic of this, the greatest conquest of our religion, is that it was made by unknown, unremembered Christians, like ourselves. After the apostolic age we encounter no more great missionary teachers for several centuries, yet during these years the heathen world was converted, so far as we can judge, by the

personal influence and the holy examples of ordinary Christians.

The second method converted the nations of modern Europe. The great missionary movement of the early Middle Ages, which resulted in the conversion of our own family of the nations, was conducted on different lines. The nations of modern Europe were brought to Christ through their own apostles and fellow-countrymen, chosen men of God, men of rank and learning and power and intellect, who became the saviours and patron saints of the nations, and whose great names echo down the ages: Columba, Augustine of Canterbury, Cyril and Methodius among the Slavs, Patrick in Ireland, Ulfilas the Apostle of the Goths, Martin of Tours, Boniface the Spiritual Teacher of Germany, and later, the great Jesuits.

If we hope, in our modern missions, to continue the work of past ages and to finish the work of converting the world which they so grandly began, we must be able again to command their great faith, we must seek better methods and find greater men. In only one respect—the possession of money for the task—do we excel them, but money, without genius and devotion, is not able to work this miracle. The thought that Jesus Christ, the greatest personality the world has known, shall reign in the heart of all mankind is a just and reasonable thought, not a thought to be derided or denied. The desire that the highest life shall be open to all, that the highest religion shall become the universal religion, and that all the blessings of civilization, science, liberty and tenderness which inhere in Christianity shall become the common possession of mankind, is a desire which all true lovers of their kind must acquiesce in. It is only the methods of missions, the inadequacy of missions, the crudity of missionaries and the pitifully slight result of all our efforts and of our vast expenditure of money which humiliate and discourage us and which awaken the scornful criticism of educated travelers. If our missions are to succeed they must be coördinated on a grand scale, and the profession of missionary must be raised to the height of other important and exacting professions by a long period of special training and preparation. Just as we need law schools to make lawyers, medical schools and hospitals for physicians, and technical schools for engineers, so do we need to-day a great missionary college for missionaries, and until we provide such a college and such a serious course of study and preparation, we shall never gain the world's respect for our missionaries or convince the world of the seriousness of our undertaking. At present we are not doing our duty either by the missionaries whom we commission to do a work for which they are usually unprepared, or by our people who support our missions at our request with lavish gifts, or by the nations to which we offer Christianity in so pitiful a guise that the educated seldom accept it. The proof of this saying lies in the small direct or indirect results of our great efforts.

In this missionary college which should be attached to one of our great universities, either to Harvard or Columbia, the languages which the future missionary is to use should be taught colloquially. This would save the missionary several years of idleness and of heart-breaking loneliness when he enters his new field of labor.

Further, the future missionary should be carefully and thoroughly instructed in the history, the geography, the religion, the literature, the politics and social customs of the people he is to serve, and only a man capable of profiting by such instruction should be permitted to serve in the capacity of a teacher. He who aims at changing the civilization of an ancient people should at least understand the principles of the civilization he aims at modifying, nor should the missionary expose himself to contempt and gain the ill will of his people by his ignorance of those principles of conduct which every well-bred person is supposed to observe.

Such a college could be served partly by the existing staff of lecturers in language, philosophy, history, and religion maintained by Harvard or Columbia. It could also be served most faithfully and effectively by old, returned missionaries. These men possess rare and precious knowledge which few other men possess, knowledge of which at the present time they are making hardly any use. Their later years would be cheered and brightened by the consciousness that they are still of great use to the Church, and that the learning they have acquired with so much labor will not perish with them, but will be transmitted to their successors. In a city like New York or Boston natives of almost any country to which we send missionaries could be enlisted as auxiliary teachers. Moreover, such a college as I have in

\* Sunday's *The Life of Christ in Recent Research* is based so largely on Schweitzer that I can hardly regard it as an independent work.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

#### MORE ABOUT CHURCH LITERATURE

To the Editor of *The Living Church*:

THE wisest priest I know once said nobody but a bishop should write letters to the editors of Church papers unless to renew a subscription. But it is one thing to write to an editor and quite another thing to see that letter printed; so, without getting measured for a mitre, I have ventured to proceed.

The writer has lived in seven states and was a Baptist before, in the Providence of God, he was reconciled to that part of Christ's Catholic Church disguised as Protestant Episcopal. In a Church as "comprehensive" as our own I have had in the course of my pilgrimage various kinds of teaching. And that is why I am writing. Our blessed Lord said that the first commandment was the great commandment. And St. Peter exhorts us to be able to give a reason for the faith that is in us. Yet how many priests ever dwell upon loving God with all our minds? How many priests urge their people to read books of Christian Evidence, histories of the Bible, and of the Prayer Book? And how many priests relate the history of the Church in the Apostolic age to our own day? I submit that to love God with all one's mind and to be able to give a reason every Churchman ought to own a text book on Christian Evidence, a history of the Bible, another of the Prayer Book, another of the Church, and last, but by no means least, take a Church paper. Don't priests of the Church ever urge upon their people the necessity of knowing what the Church is doing? I can only recall one who urged us from the pulpit to take Church papers. I don't recall a single Baptist minister from Dr. Burdette down who didn't wax eloquent once a year upon this subject.

In the Baptismal offices we are exhorted to pray for infants that they become "living" members of the Church, and for adults that they become "lively" members. And if one doesn't take a Church paper, just how "lively" a member is he? And how long before he isn't even "living"? Church history is a great study, but without a Church paper every week it's a book with the last chapter gone. If one only knows about Matthew Parker and Samuel Seabury the Apostolic Succession may be used for a folding camp-stool, but when one knows about Bishop Rowe and Bishop Brent it acts like a spur. It seems too that a "lively" member of the Church would have a "lively" enough interest in the Church that he would wish to know if all the apostolate were on the job like the two last named, or were floating around Latin America up to heaven alone knows what. And THE LIVING CHURCH would let him know. Once in awhile last winter I went to Park Street Chapel to hear Dr. Conrad preach. As I remember, every copy of the calendar informed us that the *Advance* was on sale after service somewhere in the building. But I don't remember any such information on the calendar of the Advent, or St. John the Evangelist, and I know it wasn't on the calendar at the Cathedral. Every now and again somebody breaks loose and writes to THE LIVING CHURCH and says the laity don't read as much as they ought. They don't. But do the clergy do as much to put reading matter before their people as some of our separated brethren do? If the parishes I have been in are samples, I'm afraid not.

The recent letters about tracts suggest a question. Has anyone written a good readable tract on the Church and the Bible? If so, where can I get it and for how much?

It was not part of my original intention to do so, but before I close I want to express my appreciation of the work being done under Dean Rousmaniere at St. Paul's, Boston. It was my privilege all winter to belong to his class in Personal Religion and to attend some of the quiet days conducted by him. I don't know what St. Paul's used to be, but I found it was easier to pray in St. Paul's than in any other church in Boston. Isolated now, nine miles from no place, I am trying slowly and often painfully to practise what I learned from one whose soul is "comprehensive" enough to bring us, regardless of our party names, to a better knowledge of and acquaintance with the Saviour of us all.

Yours truly,

GEORGE CLARK.

Waterport, N. Y., April 2, 1916.  
[An excellent tract on *The Church and the Bible*, by the late Rev. F. S. Jewell, is published by The Young Churchman Co., Milwaukee, at \$1.00 a hundred.—EDITOR L. C.]

#### DUPLEX ENVELOPE AND EVERY-MEMBER CANVASS

To the Editor of *The Living Church*:

IN answer to the communication of the Rev. P. F. Hoffman, asking information in regard to the use of the Duplex Envelope System, I take the liberty of answering his letter through your columns in the belief that others also may be helped by our experience.

Being, so far as we know, the first Church with a large com-

municant list to adopt the Duplex Envelope System, I deem it my special privilege to give you at some length the experiences Christ Church Cathedral, Louisville, Ky., has had with this modern method of handling church finances.

In the spring of 1910, it was determined necessary to increase very largely the income of the Cathedral. The Duplex Envelope System was adopted and put into operation by an enthusiastic canvassing committee composed of men and women numbering about fifty.

In two weeks' time the yearly pledges secured increased the income for all purposes, including Church Maintenance, Domestic and Foreign Missions, four hundred per cent.

The number of contributing members was increased three-fold, and fifty per cent. of the active communicant list became regular contributors.

I have found that perhaps the chief value of the Duplex System is the habit the member forms of making regular weekly contributions in small amounts which are very easily paid.

The old system made the financial officers more or less dependent on large lump-sum contributions, which are always more difficult to obtain.

The system we are using shows that our average pledge totals only about thirty cents per Sunday.

In making canvasses in this system we found it wise to ask the contributor to make his pledge a small one that he or she could pay regularly each week, rather than a large one that might at times be burdensome.

We also inaugurated a system of sending statements to those in arrears, and we have found this very helpful as a reminder to the contributor to keep the envelope paid up each week.

The result of our six years' use of the Duplex System is a most gratifying and satisfactory financial condition, but we unhesitatingly say that by far the greatest good we feel that Christ Church Cathedral has received has been the extraordinary increase in interest in all the Church activities on the part of the users of the Duplex Envelopes.

Very truly,

C. B. MOORE,

Louisville, Ky., April 1, 1916. Treasurer of Special Offerings.

#### THE JERUSALEM AND THE EAST MISSION

To the Editor of *The Living Church*:

THE need of this Mission is most urgent, yet from letters received I find a misunderstanding as to the situation in the East.

Many think that the Mission is closed indefinitely and possibly permanently and consequently there is no need of help. The need was never greater. Bishop MacInnes writes, "The conviction is still strong within me that as a direct result of this war we shall see the final disappearance of the Turk from the Holy Land. In that belief I have decided to make such plans as will enable us to reopen our work in Palestine as soon as we are able to get back there." We must be ready to go in and possess the land as soon as the war is over. This will be one of the greatest opportunities ever open to the Church and certainly our Churchmen will respond to the call. In addition to restoring the property commandeered by the Turks, the actual work of the schools and hospitals must be resumed with increased demands upon them.

Others write that they are not interested in missionary work in Egypt which belongs to the Anglican Church, but will be glad to resume offerings after the war for the distinctive work of the Mission in Jerusalem. I would remind such that offerings may be designated for the Jerusalem Mission or for any part of the work, such as St. George's School, St. Helena's Medical Mission, etc. As we have no distinctive work for the Jews, the American Church has for years contributed largely to this Mission of the Anglican Church, which is a bond between our two Churches with their common interest in Jerusalem. May we not consecrate our missionary giving with an offering for our Lord's own people, according to the flesh, and on Good Friday, the great day set apart by the Church for commemorating the Crucifixion, pray for the peace of Jerusalem and contribute to this work of Christ among the Jews?

JOHN H. MCKENZIE.

Howe, Ind.

#### SHAKESPEARE TERCENTENNIAL CELEBRATION

To the Editor of *The Living Church*:

THE following letter is being issued by the Actors' Church Alliance to our chaplains, over one thousand in number. As we are anxious to make this a nation-wide celebration I shall be

glad to hear from any clergyman who may wish to coöperate:

"Easter Day will mark the three hundredth anniversary of the death of the world's greatest poet and dramatist, William Shakespeare. With the hearty coöperation of the Bishop and Dean Grosvenor, this great event will be most fittingly commemorated at the Cathedral of St. John the Divine, New York City, at 4 p.m. The service will be held under the auspices of the Actors' Church Alliance acting in conjunction with the New York Shakespeare Tercenary Celebration Committee (of which Mayor Mitchel is an active member) and addresses will be made by the Rt. Rev. David H. Greer, D.D., Bishop of New York, Sir Johnston Forbes-Robertson, and Sir Herbert Beerbohm Tree. The Lessons will be read by the national and local Presidents of the Alliance, Mr. George Arliss and Frederick Warde, respectively, while in addition to a special musical programme arranged by Dr. Miles Farrow, organist of the Cathedral, the New York Police Band has volunteered its aid.

"While therefore we are doing our best in the American metropolis to do honor to this great occasion, and the British Actors' Church Union under the direction of the Lord Bishop of Winchester, assisted by Ben Greet and others, will hold a similar service in Westminster Abbey, we ask you as an Alliance chaplain to hold a special service or at least refer to this great event and help us to make this a world-wide celebration among English-speaking folk."

Yours faithfully, WALTER E. BENTLEY,  
129 Kent-street, Brooklyn, N. Y. Secretary A. C. A.

### UNITY AND LIBERTY: WHY NOT?

To the Editor of The Living Church:

NO one who reads history can, it seems to me, discount the value of an "open forum."

But amid all the diversity of opinion we find in the Church papers, becoming more and more intense as the General Convention draws nearer, is there not just one question that we need always to keep uppermost?

Why may not the high and the low and the broad elements dwell together peaceably in the unity of essentials and the liberty of non-essentials?

We have no different views in regard to the Church's one foundation, nor any dissent that her charter of salvation is "one Lord, one Faith, one Birth."

The merest individual in the ranks of the Church, my own standpoint is that of the High Church party. I believe in "Catholic" doctrines and "Catholic practices" appeal to my temperament. But if perchance one should sojourn in a parish where incense and sanctus bell, Eucharistic vestments and candles and acolytes, are not used, need the absence of these "outward and visible signs" of one's belief in the Real Presence withhold that realization from a worshipping soul? I have not found it so.

Did not the poet teach a great truth when he set forth the devious ways of the various knights who sought the Holy Grail? And do we not find the suggestion that the Holy Cup was not obscured in any instance on account of the way any special one sought the vision?

Controversy belongs to all the ages of Church history, and certainly we could not expect to escape it when the thoughts of men are so widening. And who would wish to, seeing that truth is so often emphasized and established thereby? Why may not it continue within our borders, and amid all the tumult of her war, the Church—high, low, and broad—still have union

"With God the Three in One,  
And mystic sweet communion  
With those whose rest is won?"

MARY LA F. ROBBINS.

Holy Trinity Parish, Statesville, N. C.

### "LLOYD'S CLERICAL DIRECTORY"

To the Editor of The Living Church:

WILL you kindly give me the use of your valuable space to remind many of the bishops and clergy of the Church that I have received no response to a circular letter mailed some weeks ago? I mailed about 6,000 letters to the clergy, to their latest and best known addresses. About 2,100 replies have been received. I am exceedingly anxious to make this edition of *Lloyd's Clerical Directory* as near correct in all particulars as possible. To do this, I must have the prompt and hearty coöperation and response of all of the bishops and clergy, giving full and complete data in every detail. If every one had responded as promptly as the 2,100, all replies would now be in the publishers' hands and the *Directory* would appear about the first of May as at first intended.

"Do it now" is a splendid "slogan" and especially for this kind of a "job."

The Presiding Bishop says: "I am glad that *Lloyd's Clerical Directory* is to be continued. I am grateful that my good friend, Mr. Stowe, is to guide its continued life. So, I am sure, diligence, accuracy, instruction, and discretion will be continued. My good

wishes go with him. My cordial commendation is ready for welcome to his book."

Not only this, we are having hearty commendation from a host of our interested brethren.

We must have your "biographical sketch" corrected and brought down to date or reprint what we find in the last edition which is three years old. In that case, the publisher can scarcely be blamed for inaccuracies. We are doing our best to serve you. Help us. Give us, immediately, your corrected "data," your "order" (and pay upon delivery of the book), your "ad," and we will gladden your heart a little later on.

Faithfully and sincerely yours,

ANDREW D. STOWE,  
Editor and Publisher.

21-25 N. Third street, Minneapolis, April 4, 1916.

### THE PERIOD OF THE CRUCIFIXION

To the Editor of The Living Church:

AS we draw near to Holy Week, may I ask you to call the attention of your readers to something which I think is gradually leading to a wrong impression in regard to the Crucifixion? The Three Hours' Service is intended to represent only the three hours of darkness, but many people have come to think that it represents the whole time that our Lord was upon the cross. In the hymn, "Oh come and mourn with me awhile," the words "And all three hours His silence cried" help to give that impression.

It seems to me not only a sad but a very serious thing that it should, and in so many people supposing that our Saviour suffered for us only half the time that He really did.

Of course St. Mark's statement is perfectly plain: "And it was the third hour and they crucified Him . . . and when the eighth hour was come, there was darkness over the whole land until the ninth hour." And St. Matthew and St. Luke show clearly that the darkness from the eighth to the ninth hour did not come till after the incident of the two thieves and toward the last part of the crucifixion.

Possibly the words of St. John, "It was about the sixth hour and he [Pilate] saith unto the Jews, Behold your King!" may have helped to confuse people's minds in the matter. Anyone who has looked into it, however, knows that St. John was using the Roman method of reckoning time, while the other Evangelists used the Jewish reckoning.

I write to suggest that if the clergy would mention in the course of the Three Hours' Service that the whole time was six hours, it would seem to be a simple way of preventing any misunderstanding.

E. E. DANA.

### "THE RIGHTS OF A RECTOR IN HIS PARISH"

To the Editor of The Living Church:

AS a priest in the diocese of Alabama I wish to enter an indignant protest against the editorial occurring in your last issue—March 25th—entitled, "The Rights of a Rector in His Parish."

It is not my wish to "take sides" in the matter under discussion in the editorial, yet I do wish to say in passing—a rector may have *his parish*, still the bishop has *his diocese*, and that for life.

Let us hope the Bishop of Alabama is not quite as bad as your editorial would make him out to be.

Did I believe or could I force myself into believing him as despotic as you painted him I would leave the diocese of Alabama and that at once.

Respectfully yours,  
Gadsden, Ala., March 29, 1916. E. LUCIEN MALONE.

### GUILD OF THE HOLY GHOST THE COMFORTER

To the Editor of The Living Church:

MAY I beg the favor of a few lines in your Correspondence Columns to inform our members resident in New York City that a Ward of the Guild is now being formed by the Rev. Dr. Houghton, Church of the Transfiguration? They will be able to obtain information about the services from him at 1 East Twenty-ninth street.

Thanking you for the courtesy, Yours faithfully,  
F. J. BARWELL-WALKER,  
Murphysboro, Ill., April 1, 1916. Superior-General.

### A CORRECTION

To the Editor of The Living Church:

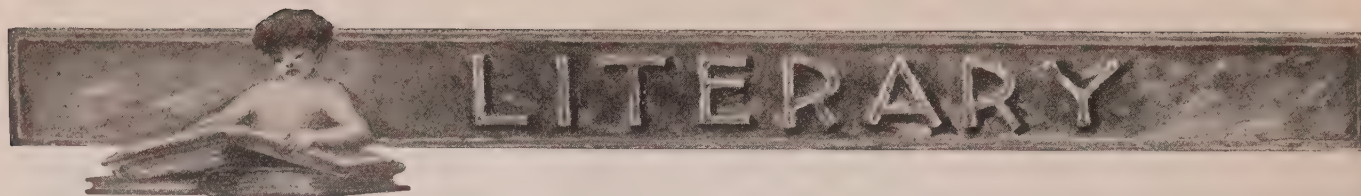
IN the article which you were kind enough to publish for me in your issue of April 1st, paragraph No. 7 reads as follows:

"That the chief reason why this Church of ours has been able to work with molestation in Cuba, etc."

It should read: "To work without molestation in Cuba, etc."

I shall appreciate it very much if you will kindly make this correction.

Very truly,  
W. W. STEEL, Archdeacon of Havana.



## RELIGIOUS

*The Plan of Salvation.* Five Lectures delivered at The Princeton Summer School of Theology, June, 1914. By Benjamin B. Warfield, Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication.

The author considers the different theories of salvation under four heads: (1) Autosoterism, the Unitarian and the usual non-Christian doctrine that man is the source of his own salvation; (2) Sacerdotalism, the Catholic doctrine that God saves men through the instrumentality of a divinely appointed priesthood and sacraments; (3) Universalism, the doctrine that God saves men immediately, and that all men will be saved; and (4) Calvinism, the doctrine that God saves men immediately, but that only the elect will be saved. Professor Warfield, of course, defends the last named view against the claims of the other three. The Catholic doctrine he criticises on the three following rather quaint grounds: (1) That it "separates the soul from direct contact with and immediate dependence upon God"; the Church takes "the place of God the Holy Spirit in the thought of the Christian, and he thus loses all the joy and power which comes from conscious direct communion with God!" (2) That it "deals with God the Holy Spirit, the source of all grace, in utter neglect of His personality, as if He were a natural force." (3) That in it "the Holy Spirit is made an instrument which the Church . . . uses in working salvation," instead of God being the Worker and the Church His instrument. The idea that God opens the way of salvation to man, and leaves it to man's free will to accept or reject that way, seems to Dr. Warfield posterous.

J. S. MOORE.

*Collected Hymns, Sequences, and Carols of John Mason Neale.* London: Hodder and Stoughton. 1915. Green cloth, pp. 460, with frontispiece and fac-similes.

Posterity is not always ungrateful; and it does sometimes come about that, after years of neglect, a sudden wave of appreciation sweeps up to the base of a great man's monument, bearing laurels and lilies in abundance. Neale is coming into his own at last, though half a century has slipped away since his earthly labors ceased; and this handsome volume is one satisfactory bit of evidence. Almost every hymnal in the English tongue has included translations and original hymns from his golden pen—sometimes so marred by "revision" that he would scarcely have known them, perhaps! But myriads who sang "Jerusalem the Golden," or "The Day of Resurrection," or "Good King Wenceslas," knew very little of him to whom they were indebted, and had no opportunity of seeing the great mass of his contributions to Christian melody gathered together. Even those of us who have been Neale enthusiasts have had to search long and carefully for some of the little books, printed sixty or seventy years ago, which first opened up the treasures of Orthodox Greek praises, or brought forth from the sacristies of mediaeval Latin monasteries the merry harp and the lute they were wont to hear of old.

Here at last is a complete edition, binding together (I name in order of arrangement, not of date) "Mediaeval Hymns," "The Rhythm of Bernard de Morlaix," "Hymns of the Eastern Church," "Carols for Christmas-tide," "Carols for Easter-tide," "Hymns for Children," "Hymns for the Sick," "Sequences and Hymns," and many hymns taken from *The Hymnal Noted*, *St. Margaret's Hymnal*, *Breviary Offices*, and other similar books, and from MS. The original prefaces and notes are largely reprinted; and the index gives four hundred first lines.

The work of arrangement has been done by Dr. Neale's eldest surviving daughter, Mrs. Mary Sackville Lawson, with the assistance of one of the Sisters of St. Margaret, the author of the original *Memoir* of Dr. Neale, published in *St. Margaret's Magazine*; and they promise us a second volume containing his collected poems other than hymns. The frontispiece is from a photograph made in 1855, showing Dr. Neale standing in the doorway of the Warden's quarters at Sackville College, with his family grouped around him. One of the three daughters is the editor of this book, the other surviving daughter is the present Mother Superior of St. Margaret's Sisterhood, East Grinstead; and the son is a well-known layman of the diocese of California, Mr. Vincent Neale, of San Rafael. Such a picture reminds us (be it said in passing) of the debt the Catholic Revival owes to married priests, and makes even more absurd the proposal of a Mr. Bischoff at an E. C. U. meeting last year, that the enforced celibacy of the clergy should be one of the goals of a new "forward movement." Neale, like Pusey and Keble, like Crosswell, Seymour (and like blessed St. Peter), was a married man, whose children glorified God with him.

It is needless to praise Dr. Neale's fidelity and force as a translator, or his own poetic fire as composer of hymns. No one else has ever had in equal measure the happy combination of Catholic insight, profound learning, absolute familiarity with mediaeval Latin and ecclesiastical Greek, and musical ear, which gave to his translations such unique value. From the Latin, he preserved the very metre and rhymes of the original, without sacrificing beauty of language to a bald literalism. From the Greek, they were necessarily paraphrases rather than translations; but who, having sung "Christian, dost thou see them?" "Art thou weary, art thou languid?" "Those eternal bowers," "Come, ye faithful, raise the strain," "Stars of the morning," or "O happy band of pilgrims," can fail to recognize the true poet-saint?

The original hymns are neither so numerous nor so noteworthy; and yet "They whose course on earth is o'er," "Christ's own martyrs, valiant cohorts," and "Lift it gently to the steeple," have won their place in almost every English Hymnal, while the "Hymns for Children" have never been surpassed as teaching agencies.

We shall await eagerly the second volume, containing Dr. Neale's original poems. Then, perhaps, a book of miscellanies from *The Gospel Messenger* and *The Ecclesiologist*, may complete our *Corpus Nealianum*. By that time the founder of St. Margaret's should have his place in our kalendar.

WILLIAM HARMAN VAN ALLEN.

## MISCELLANEOUS

*The Invasion of America.* By Julius Muller. E. P. Dutton & Company.

In this truly remarkable book one sees clearly the urgent need of our great nation for more adequate defenses. The theme of this work of Mr. Muller's is Preparedness, which at this critical time is all-important to the American people. He cites briefly, and without exaggeration, examples of our weakness that are positively astounding, and weaves them into an exceptionally forceful and interesting story.

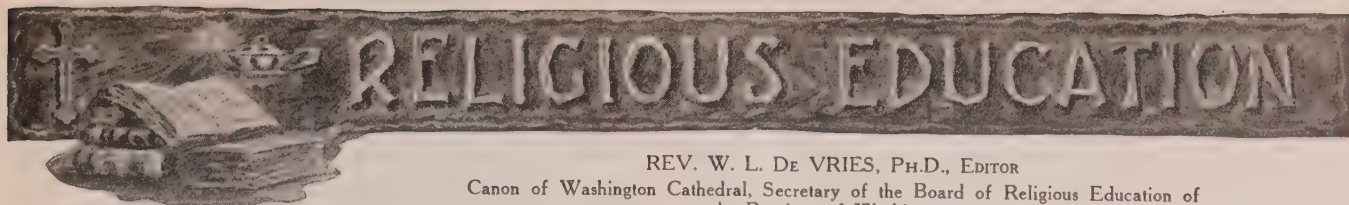
*Closed Doors.* By Margaret Prescott Montague. Houghton Mifflin Company. \$1.00; by mail \$1.10.

A number of pathetic tales of daily life in one of our State educational institutions for the deaf and blind; tales told in such manner as to touch the heart and enlist the sympathies of the reader, yet tales which are not, in any sense of the word, morbid, or conducive to a dejected state of mind.

IT IS A PLEASURE to find that a second edition of the valuable *Hand Book of Colored Work in Dioceses of the South*, compiled by Mrs. Thomas Roberts, has been called for and is now ready. We spoke highly of this little work when the first edition was published a year or more ago, and we find the second edition considerably enlarged, including information concerning the colored work in northern dioceses, and with the report of such work in southern fields continued up to the present time. The compiler has performed much and thorough research in gathering the facts that are here presented, and we are confident that many students in missions classes and otherwise will value the timely work. Orders may be sent to the publishers of the *Church Missionary Calendar*, Church House, Twelfth and Walnut streets, Philadelphia, Pa. The price is 35 cents.

A PLAN for a "Perpetual Kalendar" of thirteen months of twenty-eight days each, with New Year's Day as additional and a "Leap Year" day between the fourteenth and the fifteenth day in the midsummer month, is proposed in *Proposed New Perpetual Kalendar*, by the Rev. H. P. Hames. The midsummer month, styled "Holiday," is interspersed between the 28-day months of June and July. Chief among the advantages of the proposed system is its uniformity, every day of the month invariably falling upon the same day of the week in every year, the first day of every month being invariably Sunday. Christmas and also the Fourth of July would always fall upon Wednesday, Good Friday always on April 13th, and Easter always on April 15th. The *Kalendar* may be obtained from the author at Spokane, Wash.

FRIENDS and admirers of the late Professor Henry S. Nash of the Cambridge Divinity School will be pleased to learn of a delightful little volume, *Prayers and Meditations*, which has been compiled by two of his pupils from Dr. Nash's works and from notes that they had personally taken. The prayers herein collected show, as one would expect, the high spiritual attainment of the gifted author. [Longmans, Green, & Company, New York. 40 cts.; by mail 45 cts.]



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**P**AROCHIAL instruction in the Christian faith and practice and in Church principles at present is all but confined to the Sunday school. The good old habit of catechising by the rector (still prescribed by rubric but dishonored by breech, rarely honored by observance) should be restored again, for although the catechetical method is somewhat frowned on by some modern scientific pedagogues, yet its ancient and well established place in the Church is founded on true educational values, and not merely on sentiment and custom. Its decline is probably due to the feeling on the part of the clergy that it was non-effective, and partly due to the increasing pressure of Sunday tasks, with the result that this was pushed aside as of minor value, seeing that the Sunday school is attending to the instruction of the lambs of the flock. But the thorough instruction of the children is not of minor importance, but of primary, for modern psychology demonstrates more clearly than ever that the child is the father of the man, and he is also the future worker and leader in the Church. Moreover, the clergyman is possessed of knowledges not in the armory or granary of any but the exceptional lay teacher. And he should also be possessed of training as a teacher, and if he is not, can readily secure it, if he will, through one or other of the many schools and agencies now at work for instruction in religious pedagogy.

The truth is that the public catechisings became non-effective because the clergy did not sufficiently prepare themselves either generally in the methods of teaching, or specifically for the development and imparting of the lesson in hand. Where conscientious preparation is made, effective teaching is given and results are secured. In Northern Italy it is interesting and valuable to-day on a Sunday afternoon, or major feast day even in the week, to find the great catechetical foundations of St. Charles Borromeo actively continued, and great numbers of children and adults gathered in the Disputa, or School of Christian Doctrine,\* held in the nave and aisles of the church and conducted both by clergymen and laymen. In ancient and historical St. Ambrose's, Milan, one hot August afternoon in the week, but a festival in Italy, the writer heard a young priest, evidently well equipped, and with the lesson of the day at his fingers' ends (or his tongue's!), give a most effective instruction on the meaning and lessons of the feast by the catechetical method. The great nave was divided off by curtains for each of the numerous large classes, arranged according to age, and everyone seemed keenly interested in the lessons as given by the teachers.

Instructed Christians will not soon forget the wonderful and wide success of the catechetical work of Bishop Dupanloup of Orleans; but it cost training, care, and preparation of no small amount on the part of the clergy giving it.

And into the very life and effectiveness of the Church and State of England to-day have entered public catechisings such as were given sixty or seventy years ago at Christ Church, Westminster. Hither resorted Sunday afternoons from all sections of London such men as Mr. Gladstone, Sir John Talbot (father of the present great Bishop of Winchester, one of the leaders of England in religious education and other great things), and other notables, as well as many private citizens, bringing their children to hear the catechisings of the rector, and themselves remaining throughout. From this source came many men and women in the present hour of high devotion and service to Christ and His Church. In our own land and day among others the Rev. Harvey Officer, of the Order of the Holy Cross, has made a specialty of the catechetical method, and made a great success of it, for example, at the recent preaching mission at St. Stephen's, Washington, D. C. Would God that to-day in each of our great American cities one or two clergymen of special gifts and attainments would cast aside minor things and

address themselves to the task of instruction in the Church on Sunday afternoons! Let the beginnings be small, feeling the way; devotion, study, and intelligence would in the end bring numbers and fruits; and powerful agencies would be brought into play for giving the Church a well-instructed and devoted laity, for bringing Christ back to reign supreme in individuals, homes, cities, and nation, and for providing an abundant supply of good men to shepherd the many flocks now without pastors.

THE SUNDAY SCHOOL itself for the work of parochial instruction is being rapidly developed all over the Church into a more effective instrument. Trained teaching, grading by subject, thorough business methods, scientific text books, spiritual and devotional principles and instruction are increasing in schools small and large, near and remote.

But the larger work of parochial instruction, the teaching of adults through Bible classes, home departments, and rectors' conferences on Christian doctrine, ethics, and Church principles, the explanation and defense of the faith and order of our communion, the reaching of little children by the font roll plan, and the parochial training of lay teachers through normal classes—these in greater or less degree should exist in every congregation in the land, and are to be found in few.

PAROCHIAL LENDING LIBRARIES should also be established in every parish and mission, containing good and readable books of instruction and devotion, as well as simple, stimulating, and informing sermons, Christian biographies, and popular

works on Church History. Coupled with this should be a teachers' library, to help not only instructors in the Sunday school, but also laymen and women fitting themselves to be Church teachers and leaders. On the Sunday school side every such library should contain numerous copies of the following: A. A. Butler, *The Churchman's Manual of Methods*; F. L. Pattee, *Elements of Religious Pedagogy*; *The Business Management of Church Sunday Schools*, by a committee of the Washington Sunday School Institute. They are all published by The Young Churchman Company. Books for general parochial use are numerous, and almost any clergyman can name a dozen at once, or a hundred in an hour. The American Church Literature Society (Rev. Dr. John S. Littell, Keene, N. H., acting secretary), mentioned in this department of THE LIVING CHURCH on April 1st, or The Young Churchman Company itself, can suggest numerous books. Then, when the parochial library is established, the rector should see that it is used. This is accomplished by mention from the chancel, or in the parish paper, and by the active services of a voluntary librarian, with the coöperation of the Daughters of the King, the Brotherhood of St. Andrew, and other parochial societies.

THE HOME DEPARTMENT, with its methods and value as an agency of parochial instruction, has been described in this department recently. But of late remarks have been heard, and also published, to the effect that our Church possesses no suitable material, in the way of literature and text books, for this work of home instruction in Christian knowledge and Church principles.

What about Bishop Gore on *The Creed*, on *Prayer and the Lord's Prayer*, on *The Sermon on the Mount*? Bishop Satterlee's *New Testament Churchmanship*? Bishop Kinsman's *Principles of Anglicanism*? Bishop Brown's *Church for Americans*? Bishop Rhinelander's *Faith of the Cross*? Canon Mason's *Faith of the Gospel*? Bishop Grafton's *Lineage of the American Catholic Church*? Cutts' *Turning Points of General and of English Church History*? Canon Newbolt on *Religion* and on *The Church Catechism*, and the other books of the Oxford

\* And this, by the way, is the meaning of Raphael's great picture in the Vatican, and it is not "A Debate Concerning the Blessed Sacrament," for all the books and critics may say.

Library of Practical Theology? What about the Bible itself, and the Prayer Book? What of the text books used in our theological seminaries for juniors and even middlers and seniors? Would they not serve the purposes of parochial instruction of adults in the home, particularly for advanced and specially intelligent pupils? Would not any seminary professor or recent graduate be ready and glad to give any inquiring rector, or lay director of religious education, lists of such text books? Would they not include Professor Micou's newly published posthumous work on Apologetics, and Dr. A. R. Gray's *Christian Apologetics*; Dean Hart on the Prayer Book, and indeed every book of the Sewanee Theological Library?

If one wants teachers' helps and guidance in the development and imparting of the lesson, how about using the teachers' manuals for senior and adult students in one or other of the innumerable Sunday school series?

And so one might run on indefinitely—for the available instruments of instruction are as the sands by the seashore for multitude. For here, as well as elsewhere, of making many books there is no end—but the laity are not wearying their flesh as yet by much study of works of Christian knowledge! Let their pastors arise and lead them into pastures new, and to drink freely of waters many, but above all of the Water of Life.

#### A BETTER WAY FOR MISSIONS

(Continued from page 849)

mind, conducted on sound and liberal lines, would be of great value to the United States Government as a training school for its future diplomats. If the different Protestant Churches made use of it, as they would be obliged to do, it would have a powerful effect in unifying missionary ideals and in consolidating missionary effort. Above all, such an institution would serve as a great center of missionary knowledge and inspiration to the nation which possessed it. When, in the seventeenth century, the Church of Rome undertook its great missions to the diverse nations of the earth it found it necessary to establish the celebrated College of the Propaganda for the education of missionaries, the publication of sacred texts in foreign tongues, and for the general oversight and control of missions everywhere, and the necessity of this step is proved by the fact that this institution, *Sacra Congregatio de Propaganda Fide*, continues, with certain modifications, to this day. The fairest, most hopeful sign of the future of religion one sees in Rome is the pure faces of the devout youths of every nation gathered in the Eternal City to receive their missionary education. As one encounters these bands of intelligent and earnest boys passing in their modest uniforms along the streets, one cannot but contrast their spiritual and noble countenances with the familiar types of Italian monk and cleric, and long that our Church may some day be able to command and train young life so full of promise for her missions.

After being intensely interested in our missions all my life, I have two convictions: (1) If we wish to make missions respected, we must make the office of missionary respectable by drawing into our missionary ranks men of greater moral and intellectual calibre, and by sending as missionaries men of thorough training and of adequate preparation for one of the most difficult tasks known to man.

(2) That the work of finishing the conversion of the world, and especially of converting the great lettered peoples of the East, will not take place in this generation or in any other generation by the means which we are at present employing. Yet, having learned by experience, and having now the encouragement which comes from enthusiasm, numbers, and abundant financial support, it ought not to be impossible for us to find a better way.

KEEPING ONESELF reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—*Onward*.

FRIENDSHIP improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief.—*Cicero*.



Why do you weep, sweet Mother,  
all the day,

And all the night lament in silent woe?

Why do they name you sorrowful alway,  
And whisper of the grief of long ago?

Did Simeon's sword release the fearful flow  
Adown your eyes to flood the world's lone reef,  
Where through the mist gleams soft no promis'd bow?  
And this the reason for the silent grief?

A-many make white swaddling clothes today,  
And when their hour is come nor child they know;  
But you drew down high heaven where He lay,  
And knew Him God Who travail'd here below;  
Saw the white tender blossom in Him grow;  
Saw Him nail'd high, on either side a thief;  
And heard the words, and felt the spirit go.  
And this the reason for the silent grief?

Were this the plough that furrow'd up the way  
Wherein your tears fell fast the seed to sow,  
There would I bid the passion vine decay;  
For other mothers lose and smile. But, no;  
Because we strike again the fatal blow,  
Again, again cry out the sentence brief,  
And crucify until the red wounds glow:  
And this the reason for the silent grief.

#### L'Envoie

O Mother, let no more the tears o'erflow;  
We shall ne'er wound our Love beyond relief,  
Nor ask again if we be heaven's foe  
And this the reason for the silent grief.

ONE THING I do believe—more surely than the evidences of the senses, for they may be imposed upon—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—*Goulburn*.

## THE MISUNDERSTOOD CROSS

BY THE REV. GEORGE COPELAND

AND the people stood beholding. And the rulers also scoffed at Him, saying, He saved others; let Him save Himself, if this is the Christ of God, His chosen. And the soldiers also mocked Him, coming to Him, offering Him vinegar, and saying, If Thou art the King of the Jews, save Thyself. And there was a superscription over Him, This is the King of the Jews. And one of the malefactors which were hanged railed on Him, saying, Art not Thou the Christ? Save Thyself and us" (St. Luke 23: 35-39).

So insatiable is their anger that having stricken a deadly blow they must add to the agony by tigerishly mocking the helplessness of their Victim; having inflicted a fatal thrust, they take fiendish delight in twisting the barbs round and round in the wound lest His certain death be too peaceful to appease their voracious hatred. This is the crown of their infamy, that having made sure of their prey they are not human enough to let their Victim die, but must accompany His death with abuse for fear it would not be terrible enough. So, even while He hangs upon the Cross dying, there are five further torments which the Saviour has to endure, each in an ascending scale of intensity: The people stare, the rulers scoff, the soldiers mock, the board above His head perpetuates Pilate's cheap wit, and one of the thieves rails at Him.

How sorely misunderstood the Cross was! All mocked because they saw in it a towering proof of defeat, a striking symbol of failure, a sure sign of weakness. It stood confronting them, a barrier to their belief, a stumbling block to their faith in the divine claims of its Victim. The Arabs have a legend of a rock in the desert which, when the traveler approaches it from one angle, appears to be an insuperable barrier to any further progress, but which, when viewed from another point, is seen to contain cut in its face a door, which being opened leads to a chamber piled high with priceless jewels. Likewise the Cross, viewed from the position of pride, on which the rulers stood, and with their tradition-closed minds, was a dark and impassable barrier to acceptance of Jesus; but to succeeding ages of Christians, who view it from the angle of Love, it is the door to the unsearchable riches of salvation.

(1) The crowd upon Calvary contained types of the several kinds of persons we all sometimes are. Their sins are not unique and unparalleled, but are only our most common faults lifted into prominence by the greatness of their Victim. Are we pained by the vulgar curiosity of the crowd? Let us beware lest we live unmoved except to curiosity among the tragedies which are daily enacted in our midst; for we live among men hanging in torment on crosses of disappointed hopes, wrecked ambitions, unrequited loves, unappreciated talents, and misunderstood efforts.

(2) Does our blood boil at the contemptuous, cowardly sneers of the Jewish rulers? Let us take care lest we be betrayed into bitter sarcasm. It is questionable if sarcasm is ever wise, but certainly the barbed, venomous, stinging kind that leaves an incurable sore is sin. Even in pleasantry it is doubtful in its usefulness and difficult in its administration; for only the loving heart can safely dispense such a dangerous drug, and that heart will hesitate long before applying it.

(3) Do we denounce the conduct of the small-brained soldiers who took up the mockery of the Pharisees and poked fun at their helpless Victim? It is exasperating to hear them imitating Christ's countrymen, and we do well to loathe their jokes; for it is a cowardly wit that expends its shafts upon the helpless. But consider that their mockery was the fruit of a feeling of race superiority. Their ridicule, and the feeble wit of Pilate's board at which they pointed when they called Jesus the "King of the Jews," were both directed at His nationality. He was a despised Jew and they were proud, world-ruling Romans. While we condemn them for their race hatred, let us remember that nineteen centuries of Christianity have not eradicated that root of bitterness from our earth, and that men do not yet live as if they believed that "God hath made of one blood all nations of men for to dwell on the face of the whole earth." Think of all the arguments of rulers, and professional soldiers, and manufacturers, and orators, which are cunningly designed to foster race hatred and class hatred for their own selfish aggrandizement. Pity the tragic, though unsuspected, sinfulness of the following letter from the battlefield of Ypres, written by a young officer to his parents. He is describing Christmas of 1914 in the trenches, and says that after the religious service in a barn, and

the opening of presents from home, "We sent our improvised band into the trench nearest the enemy and had it play to them Christmas songs. One really must guard one's self against sentimentality in these times." That simply means that they purposely choked their Christian sentiments of brotherliness lest they should be less disposed to slaughter. God forgive those who grow great by compelling men to strangle love, and whose business prospers by fostering national hatreds. God help us never to suppress our "sentimentality," if being "sentimental" means loving our brethren of other races and other tongues.

(4) Do we shudder at the blasphemy of the robber who feared not to leave the world with hatred in his heart and blasphemy on his lips? We do well; but let us see to it that we never blame our Lord for not sparing us some misfortune, nor complain when He does not at once relieve us of our pain, or free us from our trials. We cannot be nailed to the cross of failure, or disappointment, or poverty, or pain, but He is hanging by our side, suffering the same agony, yet uncomplaining. Let us not reproach Him if he does not save Himself and us. It is no evidence that He is not the Christ if He declines.

"But O my Jesus, Thou didst me upon the Cross embrace;  
For me didst bear the nails and spear,  
And manifold disgrace,  
And griefs and torments numberless,  
And sweat of agony,  
E'en death itself; and all for me  
Who was Thine enemy."—St. Francis Xavier, *Tr. E. Caswell*.

## SHAKESPEARE'S CHURCH

ON the 23rd of April in each year, the ceremony of decking Shakespeare's tomb is observed. Floral offerings are placed upon the stones above the Shakespeare vault. This year the offerings will assume large proportions, and special services will be held to mark the tercentenary of the death of the world's great poet.

The parish church of Stratford-on-Avon is one of the most picturesque among the stately fanes of England. Because Shakespeare lies buried here it has been familiarly called "Shakespeare's church." But the venerable pile is not in any sense a memorial to the poet. The church was built centuries before the poet's ancestors settled in Warwickshire.

The parish church of Stratford-on-Avon, founded in the dim Saxon times, dates back authoritatively to the beginning of the thirteenth century. Traces of its earlier origin appear in the Norman work which is combined with the early English masonry. Among the fourteenth century contributors to its reconstruction was John de Stratford, Archbishop of Canterbury, who in 1332 founded a chantry and is said to have built the south aisle, which retains its original character to this day.

Shakespeare's church is cruciform in plan. Though shorn of its original ornaments, its fine proportions remain. There is a lofty nave lighted from above by large clerestory windows and flanked by wide aisles to a width of 68 feet, with handsome, traceried windows. The whole structure reminds one of a Cathedral, in its fine proportions and large dimensions. The full length of the church from east to west is 197 feet. The transepts stretch from north to south, 89 feet. At their intersection with the nave rises the lofty tower and the stone spire, which, however, did not exist in Shakespeare's day. It was not built until 1763-4. And to-day it rises gracefully above the guardian trees to mark for thousands of visitors every year the charming spot where Shakespeare lies at rest.

Beautiful for situation is the parish church of Stratford-on-Avon! You approach it through the lovely lime-tree walk on the north side, leading to the porch. And before entering, in order to get the setting of this ecclesiastical gem, you take a quiet walk through the churchyard by the path skirting the river, where a row of majestic elms shadows the graves, you recall that it was in a house overlooking this churchyard that the poet is pictured as writing the ghost scene in Hamlet, watching the fantastic shadows of the moonlight upon the mossy stones.

Doubtless the most interesting part of Shakespeare's church within, is the chancel, which is well preserved. It was entirely rebuilt in the original design in the fifteenth century. There are five bays nearly alike; and the large, lofty windows are filled with modern stained glass. You note the modern high steps to the altar. On the wall is the famous monument to William Shakespeare, with its well-known bust of the poet, dating from 1623, in which he is represented as sitting as if in the act of composition, his hands resting on a cushion, one

holding a pen, the other a sheet of paper, while his eyes are looking not at his work but straight at you.

The Shakespeare family vault is immediately below the monument. Upon the stones of the floor, within the altar rails, you read the inscriptions, among which are the famous warning words said to have been penned by Shakespeare himself as to the removal of his bones. Even at the death of his wife (Anne Hathaway) and his daughters (Mrs. Susanna Shakespeare Hall and Mrs. Judith Shakespeare Quiney), who desired to be buried in the vault with him, no one dared to move the maledictive stones.

It was to the parish church of Stratford-on-Avon that the infant William Shakespeare was brought by his father, John Shakespeare, and his mother, Mary Arden Shakespeare, for baptism on April 26, 1564. Thus was fixed the approximate date of his birth, the custom being to baptize babies within three days. The church registers proved of great use to the biographers who sought facts of his life. You look for these ancient registers, containing the entries of Shakespeare's baptism and his burial. They are carefully preserved; so also, is the ancient baptismal font in whose octagon broken bowl, which had been thoughtlessly used as a garden water cistern for seventy-five years or more and was entirely out of repair, Shakespeare was undoubtedly baptized.

In the reign of Henry VI, Stratford became a collegiate church, the college house being built by the Bishop of London (Ralph de Straford) in the middle of the fourteenth century. Shakespeare when he became a man of means bought a lease of part of the tithes and obtained a proprietorship in the collegiate church. In this way, he demonstrated his interest in the welfare of the church, and it is said he possibly prevented its destruction.

No doubt the great poet bore love in his warm heart for the venerable pile with which he had been in touch from birth to death, during his half century of earthly career. Its massive, strong, stone walls are the trustworthy custodians of his remains and the eloquent guardians of his fame.

## WITNESSES TO JESUS

By HAYWOOD TUPPER

**I**N the first number of this series we presented the wondrous testimony of Nature's Witness to Jesus; in the second, Witnesses to Jesus, Visitants to Earth from Another Realm, Moses and Elias on the Mount of Transfiguration; in the present we adduce the evidence of Angel Witnesses; ascending values of corroborative testimony to the divinity of Jesus of Nazareth, Son of Mary, Son of God.

We read that Gabriel came to a Jewish captive in Babylon, Daniel; came to him at the hour when the evening oblation was wont to be offered in the Holy Temple at Jerusalem, ere its then desolation and empty courts. Daniel was offering the most acceptable incense, the prayer of a loving and contrite heart, interceding for his people, and pleading for God's own honor that He would restore Jerusalem. More than five centuries pass. Again it is the hour for offering incense. Gabriel enters the precincts of the restored Temple, standing on the right side of the altar of incense; the Angel Envoy of the Most High manifests himself to Zacharias, a priest officiating in the ceremonies of worship. The good priest, although in purity of life continuously walking in the ordinances of the Lord, is troubled at beholding the heavenly Messenger.

"While this muddy vesture of decay doth so grossly close us in" we are easily unnerved by the conscious presence of fair dignities above our familiar sphere, ministers of grace and defense though they be; for as yet the crawling caterpillar does not wing in the realm of the unimprisoned Psyche.

Malachi had closed the Sacred Scroll with the promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Four hundred and twenty years go by, and yet God is silent; for this prophecy, a bud in the calyx of time, still slept on, awaiting God's awakening sunshine of purpose; then, its close-claspt sepals opening, revealed the flower of perfect fulfilment in the birth of the Herald of the King.

The minister of the Temple courts on high, bearing God's message to His minister in the Temple courts below, tells Zacharias that his prayer is answered, he shall have a son. The archangel repeats the prediction of Malachi, and identifies the Great Forerunner with the Elijah promised. How spiritually

energizing the thought that the interests of man here on our little island in the vast immensities engage the efforts of such fair intelligences! How gladdening the inspiration to know the whole universe is bound by chains of love to the White Throne of God, unity of purpose in the different provinces of His empire, even as the single force which binds the planets in their flight around the sun.

Zacharias was celebrating in his course the God-appointed rites of the Jewish religion, yet, when the angel tells him his prayer is heard—this was evidence the messenger was from God—the priest asks whereby he should know the verity of what he hears: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee to show thee these glad tidings."

Six months later the same Angel Envoy is sent with a message to a cousin of this priest's wife, a daughter of Aaron. This second message which Gabriel was sent to bear told of a still more wonderful Babe who would be born. When the Angel Gabriel entered that quiet Judean home he spoke the most blessed salutation, of the most far-reaching import, that ever fell upon human ears. He tells the Virgin that God will entrust His Son to her loving care and keeping. She shall be the Babe's mother. Possibly to strengthen her faith, he tells her of her cousin Elizabeth's vouchsafed maternity, which, being out of the course of nature, exemplified God's power, for Gabriel adds: "With God nothing shall be impossible."

The symbol of Jehovah's Presence with Israel was the Visible Glory, the Shechinah that shone above the Mercy-seat in the Holy of Holies. Beneath the starry quiet of Syrian skies, in a field neighborly to Bethlehem, some shepherds were guarding their flocks by night, when the glory of the Lord shone round about them, a Shechinah radiance, and an envoy from on high brought word of the birth of the young King. Before the wondering gaze of the shepherds the Envoy was joined by angel cohorts; the bright pageant, in the minstrelsies of Heaven, chanted to the awed listeners of God's goodwill to men. When the Babe was named they fulfilled the angel-conveyed instruction as to what He should be called.

Cruel priestcraft and inhuman malice crucify the Son of God, but kind hands sepulchre the sacred form in the rock-hewn couch of death, an angel descends from Heaven, frightening to unsoldierly terrors the Roman guard who kept watch over the sealed stone; the angel rolls the stone from the sepulchre, and two angels, one at the head and the other at the foot of the granite recess, assure the friends who loved Him of the re-surge of life, for Death could hold no dominion over the Lord of Life; angels bid His friends to come and see the place where the Crucified had lain, and be convinced by its emptiness of His Resurrection.

Angels recall to the minds of the disciples that their Lord had told them He would go before them into Galilee.

Forty days after the first great Easter Morn the risen Lord led His disciples to Mount Olivet, and ascended to the Home of His Father; two angels assured the upgazing witnesses of His departure that He would again return: "Shall so come in like manner as ye have seen Him go into Heaven."

## THE SACRIFICE

I hear the tramp of marching feet  
Far o'er the shining sea.  
The nations now in conflict meet,  
Their cries are borne to me.  
My spirit hears the mournful sound  
That thrills the earth's remotest bound.

For every man a woman weeps,  
And if, to rise no more,  
He sinks o'ercome and calmly sleeps  
Amid the cannon's roar;  
Her spirit comes through time and space  
And gazes on his pallid face.

How many little children cry  
"When will my father come?"  
Or mothers grieve and vainly sigh  
Within a lonely home?  
But still the nations war and rage,  
Nor yet is turned the bloody page.

May Peace at last of conflict borne  
In radiant beauty reign!  
May comfort heal the hearts that mourn  
The flower of the slain.  
Our hearts cry out, "O God, how long?"  
But love at last shall conquer wrong.

MARTHA A. KIDDER.

## Church Kalendar



April 1—Saturday.

" 2—Fourth Sunday in Lent.

" 9—Fifth (Passion) Sunday in Lent.

" 16—Sixth (Palm) Sunday in Lent.

" 21—Good Friday.

" 23—EASTER DAY.

" 24—Monday in Easter Week.

" 25—Tuesday in Easter Week. St. Mark.

" 30—First (Low) Sunday after Easter.

### CALENDAR OF COMING EVENTS

May 2—Arizona, Dist. Conv., Phoenix.

" 2—New Mexico, Dist. Conv., St. Clement's Church, El Paso.

" 2, 5—Church Congress, Norfolk, Va.

" 3—Washington, Dioc. Conv., Emmanuel Church, Anacostia, D. C.

" 5—Nevada, Dist. Conv., Elko.

" 5-6—National Conference of Church Clubs, Washington, D. C.

" 5-7—New England Assembly B. S. A., annual meeting, Trinity Church, New Haven, Conn.

" 7—Eastern Oklahoma, Dist. Conv., All Saints' Church, McAlester.

" 9—Dallas, Dioc. Conv., St. Matthew's Church, Dallas.

" 9—New Jersey, Dioc. Conv.

" 9—Pennsylvania, Dioc. Conv., St. Luke and the Epiphany, Philadelphia.

" 9—Porto Rico, Dist. Conv., S. John the Baptist's Church, San Juan.

" 9—Salina, Dist. Conv., Christ Church Cathedral, Salina.

" 10—Alabama, Dioc. Conv., Trinity Church, Mobile.

" 10—Arkansas, Dioc. Conv., St. John's Church, Helena.

" 10—Delaware, Dioc. Conv., St. John Baptist Church, Milton.

" 10—Georgia, Dioc. Conv., St. Mark's Church, Brunswick.

" 10—Louisiana, Dioc. Conv., Christ Church Cathedral, New Orleans.

" 10—Massachusetts, Dioc. Conv., Boston.

" 10—Tennessee, Dioc. Conv., St. Paul's Church, Chattanooga.

" 10—Texas, Dioc. Conv., Christ Church, Houston.

" 14—North Texas, Dist. Conv., Emmanuel Church, San Angelo.

" 16—Bethlehem, Dioc. Conv., Trinity Church, Easton, Pa.

" 16—Long Island, Dioc. Conv., Cathedral, Garden City, L. I.

" 16—Mississippi, Dioc. Conv., All Saints' Church, Grenada.

" 16—Newark, Dioc. Conv., Trinity Church, Newark.

" 16—North Carolina, Dioc. Conv., Church of Holy Innocents, Henderson.

" 16—Olympia, Dioc. Conv., Christ Church, Seattle, Wash.

" 16—Rhode Island, Dioc. Conv., Church of the Messiah, Providence.

" 16—South Carolina, Dioc. Conv., Trinity Church, Columbia.

" 16—Western New York Dioc. Conv.

" 17—Eastern Oregon, Dist. Conv., St. Stephen's Church, Baker.

" 17—Florida, Dioc. Conv., St. John's Church, Jacksonville.

" 17—Los Angeles, Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.

" 17—Maine, Dioc. Conv., St. Luke's Cathedral, Portland.

" 17—Michigan, Dioc. Conv., Grace Church, Port Huron.

" 17—Nebraska, Dioc. Conv., Trinity Church, Omaha.

" 17—Pittsburgh, Dioc. Conv., St. Andrew's Church, Pittsburgh.

" 17—Southern Ohio, Dioc. Conv., Christ Church, Glendale.

" 17—Virginia, Dioc. Conv., St. James' Church, Warrenton.

" 17—Western Mass., Dioc. Conv., Christ Church, Springfield.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

#### CHINA

ANKING

Miss S. E. Hopwood.

#### CUBA

Rt. Rev. H. R. Hulse, D.D. (During May).

#### THE PHILIPPINES

Rev. George C. Bartter.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

### SUNDAY NEXT BEFORE EASTER

St. Matthew 27: 21—"Whether of the twain?"

Christ or Barabbas? Which? To take the sword  
And perish with the sword, or bear the Cross,  
Find liberty in service, gain in loss?  
Whether of these twain will ye for your lord?  
Choice of ill-omen! Choice which seal'd the fate  
Of wayward Jewry! With vociferous breath,  
The frenzied mob sends Jesus down to death,  
And claims the fierce Messiahship of hate.

Happier than thee, Barabbas, he who died  
By Him who took thy place, and entered soon  
The new-won Kingdom! In his dying swoon  
He knew his patriot passion satisfied.  
Not hard, O Christ, should be our choice to-day,  
Who see Thee ride triumphant on Thy way.

HERBERT H. GOWEN.

## Personal Mention

THE REV. ITHAMAR W. BEARD, chaplain of the City Home for the Aged on Blackwell's Island, New York City, has been granted a six months' leave of absence on account of ill health and is staying at 19 Exeter street, Boston.

THE REV. DAVID H. CLARKSON has resigned the rectorship of Christ Church, Schenectady, N. Y., to take effect May 1, 1916. Until further notice his address remains Route No. 49, Schenectady, N. Y.

THE REV. J. MORRIS COERR has resigned as rector of Holy Cross Church, Kingston, N. Y. The act is effective after Easter.

THE REV. CAMPBELL GRAY of Rhinelander, Wis., who has been seriously ill for a number of weeks, has sufficiently recovered to be moved to Sewanee, where he will visit his father, the retired Bishop of Southern Florida. During his absence the Rev. Edward Jones will continue in charge of this work.

THE REV. ERNEST J. HOPPER, rector of Old Trinity Church, Utica, N. Y., should be addressed at 1004 Park avenue, in that city.

THE REV. J. C. INGHAM of Dundee, Ill., has accepted a call to Trinity Church, Hueneme, Cal., and expects to take up the work in April.

THE REV. W. H. JORDAN of Owosso, Mich., has accepted a call to Grand Ledge, Mich., and begins his new work April 30th.

AFTER an illness lasting over a year the Rev. E. B. JOYCE, rector of Christ Church, New Brunswick, N. J., for thirty-three years, has, by the advice of his physicians, resigned the rectorship and been made rector emeritus. Mr. Joyce is now recovering his health at Johns Hopkins Hospital, Baltimore, Md.

THE REV. H. R. NEELY should be addressed at 1644 Morse avenue, Rogers Park, Chicago, Ill.

THE REV. WILLIAM POYNTELL KEMPER has resigned the rectorship of Trinity Church, Hewlett, Long Island. After June 1st his address will be Birdsboro, Pa.

THE REV. ALBAN RICHEY has accepted a call to St. John's Church, Wilmington, Del., and enters upon his new work on Low Sunday, April 30, 1916.

THE REV. VERNON D. RUGGLES, rector of the Church of the Holy Communion, Paterson, N. J., has resigned, to take effect on May 1st, when he will take up work in a distant diocese.

THE REV. A. M. SMITH, rector of St. Matthias' Church, Los Angeles, Cal., who has been forced to forego the active work in his parish for some months through ill health, is slowly recovering.

THE REV. DR. J. NEVETT STEELE, who has been ill with pneumonia at his residence in New York since March 13th, is beginning to recover and hopes in a few weeks' time to resume his duties.

THE REV. SAMUEL STEINMETZ of West Arlington, Md., has been elected rector of Calvary Church, Wilmington, Del.

THE address of the Rev. WILLIAM J. WRIGHT has been changed from St. Peter's Rectory, Elliott City, Md., to Christ Church Rectory, Forest Hill, Md.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth no-

tices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

### CAUTION

KINDEL.—Caution is suggested in connection with FRANK KINDEL, who claims to have an incurable disease and asks help on that ground. Information will be given by Rev. ERLE H. MERIMAN, Hinsdale, Ill.

### ORDINATIONS

#### PRIESTS

BETHLEHEM.—At the Church of the Good Shepherd, Scranton, Pa., on Saturday, March 25th, the Feast of the Annunciation, the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, advanced to the priesthood the Rev. WILLIAM R. WOOD. The Rev. Frank W. Sterrett, rector of St. Stephen's Church, Wilkes-Barre, read the Litany and presented the candidate. The Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, preached the sermon. The Rev. Messrs. G. E. Wharton, J. H. Griffith, J. W. Watts, and E. A. Helm were present. The Rev. W. R. Wood will remain in charge of Grace Church, Great Bend, and St. Mark's Church, New Milford, where he has served very acceptably as a deacon.

CENTRAL NEW YORK.—The first ordination held by the Bishop Coadjutor of Central New York took place in St. Peter's Church, Auburn, on Saturday, April 1st, when two deacons, the Rev. LEWIS E. WARD of Endicott and the Rev. CHARLES L. BISPHAM of Horseheads, were advanced to the priesthood. The local rector, the Rev. N. T. Houser, presented both candidates, acting, in the case of Mr. Bispham, as proxy for the Rev. H. L. Hannah of Elmira. The preacher was the Rev. H. E. Hubbard of Waterloo, who strongly emphasized the pastoral responsibility of the priesthood. The master of ceremonies was the Rev. Guy P. Bursleson, rector of St. John's, Auburn. A goodly number of the neighboring clergy were present, and all the priests in the diocese joined in the imposition of hands. Mr. Ward is to continue in his work at Endicott, but Mr. Bispham will be transferred to Waverly on May 1st, to succeed the Rev. E. J. Hopper, now rector of Trinity Church, Utica, the mother parish of that city.

### DIED

BLACK.—At the residence of her daughter Mrs. Frank Falthorn, New Orleans, La., March 29th, JULIA EMMA, widow of the late Capt. BLACK and daughter of the late George Frederick and Eliza Ann Bruce of New York. Burial at St. Francisville, La.

CLAY.—On Monday, March 20th, at Bunell's Corner, Cambridge, England, JOHN CLAY, M.A., head of the Cambridge University Press, warden of St. Giles', and Lord of the Manor of Little Shelford, Cambridgeshire. "In the communion of the Catholic Church." God rest his soul.

COLEY.—Entered into rest at Westport, Conn., March 31, 1916, the Rev. JAMES EDWARD COLEY, rector emeritus of Grace Church, Hamden, Conn., in his eighty-fourth year.

**GILBERT.**—Entered into life eternal, at his residence near Algona, Iowa, on Thursday, March 30, 1916, **HOLLIS JACKSON GILBERT**, in his seventy-fourth year. Funeral at St. Thomas' Church, Algona, on Saturday, April 1st. Service conducted by the Rev. Thomas Horton, of St. Katharine's, Davenport, Iowa.

Peace, perfect peace.

**IRWIN.**—Entered into rest Monday P. M., March 27, 1916, **ALICE KEY DANDRIDGE**, wife of Louis W. Irwin. Funeral on Wednesday, March 29th, at Christ Church, Cincinnati, Ohio.

**MAGRUDER.**—At his residence in Annapolis, Maryland, March 28th, at the age of four score years. **JOHN READ MAGRUDER**, a life-long Churchman.

**MASKER.**—At Haverstraw, N. Y., on Friday, March 24, 1916, **FRANCES M. MASKER**, wife of the Rev. W. A. Masker, rector emeritus of St. Luke's Church, Haverstraw, and mother of the Rev. W. A. Masker, Jr., curate of St. Paul's Church, Washington, D. C. Burial at Haverstraw, March 27th.

## MEMORIAL

### RUTH REYNOLDS CLARKSON

In ever loving memory of **RUTH REYNOLDS**, daughter of the Rev. David Henry and Bertha Reynolds Clarkson, March 4, 1906—April 17, 1907.

"These are they which follow the Lamb whithersoever He goeth."

### MARIA SEABURY

At Newton Highlands, Mass., March 18, 1916, in her eighty-third year, died **MARIA SEABURY**, daughter of Charles Saltonstall and Ruth Hawkins (Mount) Seabury, late of Stony Brook, L. I., about three miles from Caroline Church, Seatauket, in the grave yard of which she was laid to rest on the 21st of the same month. Her mother was a sister of William and of Shepard Mount, artists of distinction in their day, and among the earliest of the members of the National Academy of Design in New York. Her father was the second son of Rev. Charles Seabury, the only son of Bishop Seabury who left issue, and who succeeded his father as rector of St. James', New London, and for the last thirty years of his life was rector of Caroline Church. Her Churchmanship was of the type of those men, and her faithful devotion to all the duties of her life was a beautiful exemplification of the principles which by tradition from them she had received to hold. Of deep and tenacious affections, strong character, luminous intelligence, and, in spite of her very active habits, of no small literary cultivation, she afforded a remarkable instance of large achievement, with very slender resources, and in the face of constantly recurring adversities always mastered by her cheery forcefulness. In the cares and labors of her life she may well be said to have done a man's part, without the least abatement of the grace and charm which eminently belonged to her as a woman; and to all who were permitted to know her, either of her own or later generations, the memory of her example will always be as of the light that shineth in darkness. W. J. S.

## RETREAT

**ELIZABETH, N. J.**—There will be a day of devotion for women, under the auspices of the Woman's Auxiliary of Christ Church, on Thursday, May 4, 1916. Conductor, the Rev. Father Huntington, O.H.C. Those wishing to attend will please address Miss **CAROLINE S. SIMPSON**, 64 Parker Road, Elizabeth, N. J.

## WANTED

### POSITIONS OFFERED—CLERICAL

**PRIEST AND FOUR DEACONS WANTED**, all unmarried, to begin work next summer as assistants in the **CENTRAL MAINE MISSION**. Priest to go with the Sacraments from village to village. Deacons, traveling two together, to prepare for the Priest's visits by calling and instruction. All to live together at headquarters about half of each month. Must believe in the people's real need of Sacraments, and furnish satisfactory recommendations. Good financial arrangements. For particulars write Rev. A. E. Scott, Brownville Junction, Maine.

**YOUNG UNMARRIED MAN** (High Church), at once. Good salary, pleasing surroundings. Self-sustaining parish, middle western state. Address with particulars **PRIEST WANTED**, St. George's Church, care LIVING CHURCH, Milwaukee, Wis. None but High Churchman need apply.

### POSITIONS WANTED—CLERICAL

**PARISH OR MISSION WORK** wanted by priest. Highest recommendations. Experienced as general missionary. Have good automobile to help in mission work if needed. Address E. M. S., care LIVING CHURCH, Milwaukee, Wis.

**RECTOR** of city parish in middle West desires Sunday duty in or near New York, Philadelphia, or Boston, from middle of July to end of August. Highest references. **ZETA**, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, sound, conservative Churchman, desires parish where highest ideal of Church may be maintained. South or East preferred. Address **PRESTER**, care LIVING CHURCH, Milwaukee, Wis.

**CURATE** in large city parish would give vacation (June) to service of country church in return for expenses. No stipend. Address G. L. M., care Silver, 2 Bible House, New York.

**LOCUM TENENCY** for three or four months during next summer desired by Southern priest. East preferred. Address C. H. J., care LIVING CHURCH, Milwaukee, Wis.

**REV. JOHN HAMAKER**, Greensboro, Alabama, desires Sunday duty, or whole time, in or near New York or Philadelphia from first of June to middle of July.

**PRIEST**, thirty, unmarried, chaplain boy's school, desires locum tenency for summer. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

**MARRIED PRIEST** desires correspondence with parish or bishop. Catholic, energetic, musical. **GRADUATE**, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** desires supply work for July and August. References furnished if desired. Address **SUPPLY**, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

**WANTED** at St. Stephen's College, Annandale-on-Hudson, N. Y., a college graduate thoroughly competent to take charge of the chapel organ music (Plainsong) and to teach Elementary Latin and Mathematics. Apply to Rev. **PRESIDENT RODGERS**.

**TWO MASTERS WANTED**; Catholic, single laymen preferred, college or normal graduates. Address **ST. ANDREW'S SCHOOL**, St. Andrew's Post Office, Franklin county, Tennessee.

### POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER**, Seminarian, desires position during summer vacation from June 1st on. Accustomed to Plainsong and Anglican music; boy choir. Address **SEMINARIAN**, care LIVING CHURCH, Milwaukee, Wis.

**SEMINARIST** of culture and refinement desires place in a private family for the summer months, and in the Middle West, as tutor or companion. Highest references. Address **SYMBALON**, care LIVING CHURCH, Milwaukee, Wis.

**MASTER** in well-known school desires position as tutor or companion, for July and August. Address **MASTER**, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilman Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

**ALTAR** and Processional Crosses, Aims Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. **WALTER E. BENTLEY**, Kent street, Brooklyn, N. Y.

**ORGAN.**—If you desire an organ for church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

**ECCELESIASTICAL EMBROIDERIES.** Address **COMMUNITY ST. JOHN BAPTIST**, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

**RAISE YOUR DEBT.** Certificate plan. Handsomely embossed certificates. Quarterly coupons. It does the work. Write for particulars. Address **RIPAR**, care LIVING CHURCH, Milwaukee, Wis.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**CHURCH DECORATIONS**, ornaments, altar frontals, vestments, etc., at moderate cost. **THOMAS RAYMOND BALL**, Room 70, Bible House, New York City.

**CHURCH EMBROIDERIES** of all description. Stoles a specialty. Send for price list. **CLARA CROOK**, 128 West Ninety-first street, New York.

**GUILD OF THE HOLY GHOST.** A devotional guild for communicants. Particulars, Rev. F. J. BARWELL-WALKER, Murphysboro, Ill.

**POST CARDS** of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

## UNLEAVENED BREAD—INCENSE

**ALTAR BREAD AND INCENSE** made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

**HOLY NAME CONVENT**, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

**PRIEST'S HOSTS**: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

**SAINT MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

**ALTAR BREADS**, all varieties. Circular sent. Miss **BLOOMER**, Box 173, Peekskill, N. Y.

## WANTED—MISCELLANEOUS

**FLAGON.**—Church having had its sacred vessels stolen would like to buy good sized silver flagon from some church having one to sell. Address **KUDROW**, care LIVING CHURCH, Milwaukee, Wis.

## CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

## BOARDING—NEW JERSEY

**GOOD HOME**, kindly attention, and care given to elderly lady. References required. Address L. C., New Brunswick, New Jersey.

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**HOLY CROSS HOUSE**, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

## HEALTH RESORTS

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: The Young Churchman Co.

## SUMMER RESORTS

**GRACE CHURCH**, Vineyard Haven, Mass., is on Martha's Vineyard Island, easy of access from Boston and New York. Splendid water, bathing and boating; beautiful wooded drives and walks; excellent hotels and boarding places. Church services Sundays and in week. For information write Rev. A. C. GILMORE, priest in charge.

## LITERARY

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

## PALM LEAVES FOR SALE

**PALM SUNDAY AND EASTER** decorations. Large palmetto palm leaves—four to six feet long by three to four feet wide, \$1.50 per dozen; small size, 75 cents per dozen; in dozen lots. For half dozen, large size, \$1.00; small size, 50 cents. Express F. O. B. De Land, Fla. Write C. M. BIELBY.

## THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House. Twelfth and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

## THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

## APPEALS

## ALL NIGHT MISSION

**THE ALL NIGHT MISSION**, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

## JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. McKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

## THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.) Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
A. C. Lane, 57 and 59 Charles St.  
Smith and McCance, 38 Bromfield St.

## SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.

## WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.  
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Otto Ulbrich, 386 Main St.

## CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, Washington Ave. and 56th St.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

## LOUISVILLE:

Grace Church.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

## Houghton Mifflin Co. Boston.

*The Gift of Immortality.* A Study in Responsibility. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York. \$1.00 net.

*Instead of the Thorn.* A Novel. By Clara Louise Burnham. \$1.25 net.

## B. W. Huebsch. New York.

*Marxian Socialism and Religion.* By John Spargo. \$1.00 net.

## Wells Gardner, Darton &amp; Co. London.

*God's Love.* By the Rev. Charles C. Bell, M.A., Canon Residentiary of York Minster and Canon-Missioner of the Diocese. \$1.00 net.

## The Macmillan Co. New York.

*Abraham Lincoln.* By Daniel E. Wheeler. True Stories of Great Americans Series. 50 cents net.

*What Jesus Christ Thought of Himself.* An Outline Study and Interpretation of His Self-Revelation in the Gospels. By Anson Phelps Stokes.

## Fleming H. Revell Co. New York.

*Web of Steel.* By Cyrus Townsend Brady, Author of *The Chalice of Courage*; *The*

*Island of Surprise*, etc., and Cyrus Townsend Brady, Jr., Civil Engineer. Illustrated by the Kinneys. \$1.35 net.

## E. P. Dutton &amp; Co. New York.

*Russian Folk-Tales.* Translated from the Russian with Introduction and Notes by Leonard A. Magnus, LL.B., Editor and Translator of *The Armament of Igor* (A. D. 1185), etc. \$2.00 net.

*The Master Detective.* Being some Further Investigations of Christopher Quarles. By Percy James Brebner, author of *Christopher Quarles*. \$1.35 net.

## Sherman, French &amp; Co. Boston.

*Songs of the Son of Isai.* A Metrical Arrangement of the Psalms of David. By Helen Hughes Hielscher. \$1.50 net.

*Wild Apples.* By Jeanne Robert Foster [Julie Olliver]. \$1.00 net.

## A. C. McClurg &amp; Co. Chicago.

*The American City.* By Henry C. Wright.

## J. B. Lippincott Co. Philadelphia.

*Behold the Woman!* By T. Everett Harre, Author of *The Eternal Maiden*, etc. \$1.35 net.

## From the Author.

*The Need of the House:* An American Merchant Marine. By Benjamin J. Rosenthal, R. 1402, 36 S. State St., Chicago, Ill.

*Federal Council of the Churches of Christ in America.* 105 E. Twenty-second street, New York.

*Selected Quotations on Peace and War.* With Especial Reference to a Course of Lessons on International Peace, a Study in Christian Fraternity Included in this Volume. Compiled and published by the Commission on Christian Education.

## Longmans, Green, &amp; Co. New York.

*The Witness of the Church.* The Paddock Lectures 1915-16. By Samuel Hart, Dean of Berkeley Divinity School. \$1.00 net.

## Dodd, Mead &amp; Co. New York.

*The Second Coming.* A Vision. By Frederick Arnold Kummer and Henry P. Janes. 50 cts. net.

## PAMPHLETS

*Milwaukee Orphans' Asylum.* Milwaukee.

*Sixty-Sixth Annual Report, 1915.*

*Richard Olsen Richards.* Huron, S. D.

*Proposed Amended Richards Primary Election Law for Political Parties in State of South Dakota, U. S.* Submitted under the Initiative provision of the state constitution, to a direct vote of the people at November election, 1916.

*Atlanta University.* Atlanta, Ga.

*The Atlanta University Bulletin.* Series II, No. 22, January-March, 1916.

*Church Missions Publishing Co.* Hartford, Conn.

*A Round Robin. Its Radiant Hem.* By the Rev. Frederick Graves. 20 cts. net.

*Associated Charities.* Milwaukee, Wis.

*Annual Report, 1915.*

*University of Virginia.* Charlottesville, Va.

*A Programme for the Use of Sunday Schools and Churches in the Observance of Country Church Day.* University of Virginia Record Extension Series. Vol. I, No. 5, April, 1916. Copies free upon application.

*General Education Board.* 61 Broadway, New York.

*A Modern School.* By Abraham Flexner. Occasional Papers No. 3. Publications of the General Education Board.

## PAPER COVERED BOOKS

*The Church Missionary Calendar.* Philadelphia.

*Hand-Book of Colored Work in Dioceses of the South.* Text Book for Mission Study Classes and Practical Information. Compiled by Mrs. Thomas Roberts. 35 cents net.

## CHURCH MUSIC

*Boston Music Co.* Boston.

*Organ Selections for the Funeral Service.* Compiled and Edited by Dr. William C. Carl. \$1.00 net.

# THE CHURCH AT WORK



ST. PAUL'S CHURCH AND PARISH HOUSE, AUGUSTA, GA.  
Historic colonial building destroyed in the great fire of March 22, 1916  
[See LIVING CHURCH of April 8, p. 825]



RUINS OF ST. PAUL'S CHURCH, AUGUSTA, AFTER THE FIRE OF MARCH 22ND.

## DEATH OF REV. J. E. COLEY

THE DEATH of the Rev. James Edward Coley is reported as occurring at Westport, Conn., on Friday, March 31st.

The Rev. Mr. Coley was born in old Saugatuck, now Westport, Conn., October 11, 1832, in the Taylor Hurlbutt homestead, now known as Edgehill House. He was the son of Samuel Morehouse and Alethea (Hurlbutt) Coley.

He was graduated from Trinity College, Hartford, July 19, 1855, and from the Berkeley Divinity School, Middletown, three years later. Ordered deacon in the Church of the Holy Trinity, Middletown, May 26, 1858, and

ordained priest in St. James' Church, New London, Conn., May 10, 1859, by Bishop John Williams, his entire ministry was spent in the diocese of Connecticut, and his name now heads the list of its clergy in continuous residence.

He was assistant minister of St. James' Church, New London, 1858-1859; rector of St. James' Church, Westville, 1859-1862; and rector of St. Peter's Church, Monroe, from 1862 to 1877. In 1877 he removed to Westport and opened a select school for boys, which he conducted until 1892. During part of this time, from 1884 to 1892, he was minister in charge

of St. Matthew's Church, Wilton, and in 1895 became minister in charge of Grace Church, Hamden. Leaving that place, he took a similar position in All Saints' Chapel, New Haven, from 1898 to 1900.

On July 1, 1900, he returned to Grace Church, Hamden, as minister in charge, and in 1903 was elected rector, which position he filled until his retirement from active work in November, 1910, when he was made rector emeritus.

Mr. Coley married, May 29, 1860, Mary Gray Huntington, daughter of the Rev. Enoch and Charlotte (Taylor) Huntington.

Their three children are the Rev. Edward Huntington Coley, D.D., rector of Calvary Church, Utica, N. Y.; Mrs. William Gray Staples of Westport, Conn.; and Francis Chase Coley of New Haven, Conn. He leaves also six granddaughters, and three grandsons.

Mr. Coley was interested in historical and genealogical subjects. In 1913 he published a History of Grace Church, Hamden. He also collected most of the known material of the genealogy of the Coley family in this country; and has more recently gathered much valuable historical data about the old houses and families of Westport.

Since his retirement he has made his home with his daughter in Westport.

## LONG RECTORSHIPS

AT A MEETING of the clericus, recently held at St. John's Church, Troy, N. Y., it was observed that six of the eight churches in that city have at present rectors who have served them twenty or more years. The Rev. Jas. Caird has been at the Church of the Ascension forty-five years, the Rev. C. M. Nickerson, D.D., at Trinity thirty-five years, the Rev. E. A. Enos, D.D., at St. Paul's twenty-eight years, the Rev. George A. Holbrook at St. Barnabas' twenty-five years, the Rev. H. R. Freeman, D.D., at St. John's twenty-three years, and the Rev. E. W. Babcock at Holy Cross twenty years. The Albany Church Record doubts whether this series of long rectorships can be excelled elsewhere in the United States, in a town of not more than eight parishes.

## BISHOP PAGE'S TRIP IN BEHALF OF THE CHURCH PENSION FUND

AFTER TWO months of earnest and effective work for the Church Pension Fund, as field representative in the Middle West, Bishop Page returned to his own district of Spokane on April 1st.

He wound up his campaign by a flying trip which included visits to Detroit, Lexington, Ky., Louisville, Indianapolis, Cincinnati, St. Louis, and Chicago. Bishop Page's work in the western dioceses has been particularly fruitful; he assisted in organizing committees in the dioceses of Chicago, Missouri, Southern Ohio, Indianapolis, and Lexington. Preparatory steps have also been taken in the dioceses of Michigan and Kentucky, where local problems of importance delayed the organization of committees. A personal contact was established in each of these places, however, and the fundamental steps have been taken which will undoubtedly lead to an effective organization in the near future. In Lexington definite steps have been taken for a local campaign of education.

Since assuming charge of the campaign for the Church Pension Fund in the Middle West, Bishop Page spent a total of fifty-five days in

connection with work of the campaign, during which time he spent twenty-three nights on sleeping cars, had twenty-two definitely arranged conferences, and delivered twenty-three addresses or sermons on the Church Pension Fund. In addition to this he found time to speak on fifteen occasions in behalf of his own special work as a missionary.

The Church Pension Fund is under very great obligation to Bishop Page for the valuable services he has rendered in helping this great undertaking of the Church secure a firm foot-hold in the Middle West. It is hoped that he will be able to arrange his affairs so as to coöperate further with the national committee during the summer months.

#### NOON-DAY SERVICES

BISHOP JOHNSON opened the Lenten sequence of noon-day services in Los Angeles, followed by the Rev. R. B. Gooden, headmaster of Harvard School, during the first three days of Lent. During the second week the Rev. George Davidson preached every day. The Rev. C. E. Deuel, D.D., took the third week, and the remaining days will be taken by clergymen from various parishes in the diocese. The attendance at these services is most gratifying and larger than usual. They are being held under the auspices of the Brotherhood of St. Andrew.

The noon-day services in Macauley's Theatre, Louisville, Ky., during the week of March 27th were particularly well attended by the largest crowds for several years past. The speaker was the Rev. Edmund Duckworth of St. Louis, who gave an absorbingly interesting series of addresses on some obscure characters in the Bible. On Saturday his place was taken by the Rev. Richard L. McCready, rector of St. Mark's Church, Louisville.

The Rt. Rev. Dr. Bidwell, Bishop of Kingston, Ontario, was the speaker at the mid-day Lenten services at Priscilla Theatre, Cleveland, Ohio, for the week beginning Tuesday, March 28th. He was also the celebrant at the Holy Eucharist in the Cathedral Thursday morning. Bishop Bidwell is pleasing and winning in personality, is an impressive preacher, and made many friends in Cleveland.

The main floor of the Columbia Theatre in St. Louis has been filled to capacity this week for the noon-day services, with the Rev. Dr. Floyd W. Tomkins of Philadelphia as the preacher. Dr. Tomkins has also held a mission for the parishes in the West End, with the Church of the Ascension as the center.

The noon-day Lenten services being held in the Miles Theatre, Detroit, Mich., are largely attended. Bishop Thomas and the Rev. Frederick Edwards of St. Paul's Cathedral have drawn large crowds of men to the services.

#### CHURCH CONGRESS PROGRAMME COMPLETED

THE PROGRAMME of the Norfolk Church Congress has been completed by the appointment of the Rev. Dr. Selden P. Delany, as a speaker on the topic, The Binding Force of Decisions of the First Four General Councils, and that of Mr. Herbert Barry of New York as essayist on the topic, Christianity in International Relations. The Churchmen of Norfolk are planning for an excursion by boat on Thursday, May 4th, to Old Point and Hampton, at which all visitors to the Congress will be guests. Inquiries as to details, if addressed to the Rev. G. A. Carstensen, General Secretary, Riverdale, New York City, will receive prompt attention.

With the consent and approval of Bishop Lawrence, in view of the importance of the pension movement in the Church, there will be a special session of the Congress on Wednesday

afternoon, May 3rd, at which that topic will be discussed. Names of speakers will be announced next week.

#### CONSECRATION OF CHURCH AT ALGONAC, MICH.

THE BEAUTIFUL new church of Algonac, Mich. (Rev. Lionel C. Difford, rector), was formally opened and consecrated on Tuesday morning, March 7th, by the Rt. Rev. Charles D. Williams, Bishop of the diocese. The combined choirs of St. Andrew's, Algonac, and St. Mark's, Marine City, led the music. Morning Prayer was said by the Rev. W. E. A. Lewis, the Lessons being read by the Rev. John Munday, and the Creed and prayers to the third collect by the Rev. John McCarroll. The Bishop's words were followed by a short



ST. ANDREW'S CHURCH, ALGONAC, MICH.

address by the Rev. W. Jerome, late rector of the parish and at present rector of St. Peter's Church, Hillsdale, Mich. At the Holy Communion the Bishop was celebrant, assisted by the rector and the Rev. W. Jerome.

After the service a bountiful luncheon was served by the ladies of the parish, down-stairs in the church rooms, to which all attending the service were invited. Short speeches were made by various clergymen and laymen, the rector acting as toastmaster.

St. Andrew's now has one of the most useful and best equipped church plants in the diocese. The church proper is furnished with fumed oak furnishings, largely given by the various societies in the Church. The altar, Communion cruets, and Litany desk were given by St. Cecilia Guild of girls whose ages range from 12 to 15 years. The altar rail and pulpit were given by the ladies' society, St. Andrew's Guild; the choir stalls by the Young People's Society. These three societies and the Boys' Club have been organized by the present rector during his incumbency. The Sunday school presented the credence table, and the Sanctuary Guild and Boys' Club are planning to add other furnishings later. The organ and bell were brought over from the old church. Preparations are being made for a beautiful stained glass altar window to be given by relatives of the late Miss Frances G. Smith, to whose memory the church is erected. The down-stairs is furnished for Sunday school and all other parish meetings. The beautiful edifice, costing nearly \$17,000, stands complete and free from debt, consecrated to God, a monument to the labors of the rector and congregation, and a fitting memorial to her who made such possible by leaving her "all" to the parish, Miss Frances Gray Smith.

#### LAYMEN'S MISSIONARY MOVEMENT

THE CHURCH took a prominent part in the Laymen's Missionary Convention at Scranton,

Pa. On Friday evening, March 24th, a men's supper was held, and the speakers were Bishop Talbot, the Rev. W. C. Hicks, Provincial Secretary, and the Rev. S. H. Littell. On Sunday, March 26th, about four hundred men attended a Churchmen's mass meeting, and then proceeded to the mass meeting at the Elm Park Methodist church, where they occupied a reserved section. The Bishop, the Provincial Secretary, and Mr. John W. Wood addressed the Churchmen's mass meeting, and the following resolutions were passed:

"Resolved, That we, laymen of the diocese of Bethlehem, respectfully request our Bishop and clergy to take such steps as may be necessary to secure the services of the Rev. Robert W. Patton, secretary of the Province of Sewanee, to conduct, in some center of the diocese, "an every-member canvass campaign";

or, failing this, that other arrangements be made for a campaign on the method pursued by Mr. Patton.

"Forasmuch as the General Board of Missions has asked the Church to continue the Emergency Fund to be used for meeting deficiencies, or for seizing opportunities for forward work of a constructive character; and

"Forasmuch as our own Diocesan Central Missionary Committee is coöperating with this plan of One Day's Income Thankoffering Fund in addition to the payment of the apportionment in each parish and mission in the diocese either on Whitsunday or a Sunday near it as an act of Thanksgiving to Almighty God for His blessings to our Nation, our Church, and our Home;

"Therefore be it resolved that this meeting of Church laymen, convened in St. Luke's Church, Scranton, Pa., in connection with the Laymen's Missionary Convention now being held in this city, do pledge their support and coöperation with this plan; and further they recommend that in every parish of the diocese a committee of laymen assist the rector in securing the apportionment and in giving all Churchmen an opportunity to take part in the Whitsunday Thankoffering.

"Resolved, That we recommend to the clergy of the diocese that mission study classes for men be instituted in each parish and mission within the diocese of Bethlehem, beginning at once; and that existing organizations be utilized as far as practical in providing such classes.

"Be it resolved, That a committee of five, consisting of the Bishop of the diocese; the Provincial Secretary; Dean of the Pro-Cathedral, the Rev. F. W. Beckman; the Rev. Robert P. Kreidler, member of the Central Missionary Committee; Mr. H. C. Bailey of the Church of the Good Shepherd, member of the Diocesan Board of Missions, be asked to carry into effect the resolutions passed at this meeting."

### ENGLISH PRIEST PREACHING IN BROOKLYN

IN ACCORDANCE with a custom of several years standing, by which clergy of the Church of England have been invited to preach during Lent at St. Paul's Church, Clinton and Carroll streets, Brooklyn, N. Y., the Rev. G. Napier Whittingham of St. Silas the Martyr, London, is this year delivering sermons on



REV. G. NAPIER WHITTINGHAM

Sundays at 11 A. M. and 4 P. M. and on Friday evenings at 8 P. M. He also conducts a retreat for women on April 14th and a mission beginning April 12th and continuing till Easter.

On Palm Sunday and Good Friday all the ancient services of the Church will be carried out in their fullness and with great solemnity. The Three Hours on Good Friday will be preached by the Rev. Mr. Whittingham, who when he was at St. Paul's two years ago endeared himself to its congregation so that they flocked in great numbers to hear him.

The Rev. Mr. Whittingham's parish in London takes in practically the entire northern section of the city. At the time of his last trip here his congregation numbered about six thousand. Since then it has increased almost twofold, now numbering about eleven thousand.

### NATIONAL CONFERENCE OF CHURCH CLUBS

FOLLOWING is the programme of the twenty-fourth annual conference of Church Clubs of the United States, whose sessions occur at Washington, D. C., May 5th and 6th.

General Topic: Business Methods in the Work of the Church.

On Friday, May 5th, at 7:30 A. M., the Bishop of Washington will be celebrant at the Holy Communion at St. John's Church, which will be followed by a memorial service for the late Dr. E. R. L. Gould. At 10:30, at Epiphany parish house, the annual address will be delivered by the President, Mr. H. H. Heminway, and committees will be appointed. At 11 A. M., "How Can the Work of the Dioc-

esan Convention be Made more Effective?" will be the subject of an address by Mr. Francis A. Lewis of Philadelphia, while miscellaneous business, reports, etc., will be presented at noon.

At 2:30 P. M. an address, "Business Methods as Applied to Religious Education," will be made by Mr. Lawrence B. Evans of Boston, Mass. The discussion will be opened by Commander C. T. Jewell of Washington, D. C. "How Can the Church Club Assist in Bringing about Better Methods of Supporting Missions?" will be presented by a member of the Church Club of Chicago, at 3:30. Discussion of this paper will be followed at 4:30 by reports, etc.

A reception and dinner will be given by the Churchman's League of the District of Columbia to the delegates and guests at eight o'clock Friday evening.

On the second day, at 10 A. M. at Epiphany parish house, Mr. John M. Glenn of New York City will deliver an address, "How Can the Church Club Assist in Social Service Work in the Diocese?" At 11 A. M. reports from clubs will be presented, followed at noon with an address on "The Church Pension Fund" by Mr. Monell Sayre. Closing exercises and adjournment at 12:30 P. M. will be followed by lunch at the University Club as guests of the Churchman's League.

Sightseeing around the city and a visit to Washington Cathedral grounds, with an address by the Dean, will occupy the afternoon until five o'clock tea at the residence of the Bishop of Washington.

Saturday evening, at 8 P. M., the pageant, *Making of the Bible*, will be presented by the American Bible Society at Convention Hall.

On Sunday the delegates will attend morning services at the Cathedral and city churches. In the afternoon at 2:30 a mass meeting service at White Lot will be under auspices of the American Bible Society. At 4:30 P. M. a public meeting and service at Daughters of American Revolution Hall will be in celebration of the centennial of the American Bible Society.

### A FAST-DAY PROCLAMATION

THE GOVERNOR OF CONNECTICUT has issued a proclamation making Friday, April 21st, a special day of fasting and prayer. Following is the text of the document:

#### "A PROCLAMATION

"Through the ages Christendom has been looking to the figure of the Christ upon the cross as the highest symbol of the humility and the glory of sacrifice. Now, in a peculiar degree that symbol ought to appeal to the minds and hearts of all men. Daily across the seas men and women are as willingly offering themselves to a no less bitter fate, are as humbly laying aside wealth and honor and position for the grim suffering of war. For us the call is yet faint. Largely we go about our usual ways, we even profit from the untoward circumstances of other peoples, we are prone to wrap about us a mantle of smug content. Yet distance should not dull our sympathies to others' pain, nor blind our eyes so that we see not how they are fighting to uphold for us all the standards of human progress. Nor should we forget that the future is big with possibilities that we too must assume the red badge of war. In no formal compliance, then, with ancient custom, but answering to the need of the times, I designate Friday, April the twenty-first, as a day of fasting and prayer, summoning all citizens of the state on that day humbly to call their God to witness that their hearts are open to a ready sympathy, their minds to a quickened understanding, and that their wills are steadfast to answer any call to sacrifice that He may send to them.

"Given under my hand and the seal of the state at the capitol in Hartford, this fifth day

of April, in the year of our Lord one thousand, nine hundred and sixteen, and of the independence of the United States the one hundred and fortieth.

(Seal.)

"MARCUS H. HOLCOMB.

"By His Excellency's Command:

"CHARLES D. BURNES, Secretary."

### NATIONAL EPISCOPAL RECTORY

A NATIONAL HOME for aged ministers of the Church, the dream for many years of the Rev. Baker P. Lee, rector of Christ Church, Los Angeles, Cal., has been realized through the philanthropy of prominent business men the country over.

The scope of the National Episcopal Rectory, as the refuge is called, is nation-wide. The beautiful Casa Blanca Hotel at Ontario has been purchased with the contributions already on hand and further donations for the enlargement of the establishment are promised.

The rectory differs from other institutions intended for homes for retired ministers. Provision is made that wives will not be parted from their husbands. It is Mr. Lee's intention and that of the founders of the home that the minister's wife who has shared with him the hardships of a meager income and worked side by side with him shall share his haven in their old age.

The rectory is a modern building, splendidly equipped, and contains fifty rooms, each with bath and telephone. For the present it is believed large enough to accommodate all the men and women eligible for admission, but the grounds offer ample space for additional building. A wealthy Los Angeles man has made possible the erection of a \$10,000 chapel.

The original expenditure for the home was \$250,000. Most of this amount has already been subscribed and Mr. Lee expects that within a short time funds will be available to enlarge the home. Each donor will be limited to a contribution of \$5,000, and upon a bronze tablet in the lobby of the rectory will be inscribed the names of the fifty original founders.

### TO BE WARDEN OF RACINE

TO SUCCEED the Rev. Dr. Shero as warden of Racine College school, the trustees have elected the Rev. B. Talbot Rogers, D.D., warden of Grafton Hall, Fond du Lac, Wis. Dr. Rogers has not yet given his answer.

Dr. Rogers was born at Rockland, Mich., August 3, 1865, and was graduated at Law-



REV. B. TALBOT ROGERS, D.D.

rence University, Appleton, Wis., and took theological courses at the General Seminary and at Nashotah, receiving his B. D. from the latter. Ordained both as deacon and as priest in 1889 by Bishop Grafton, he entered upon the rectorship of St. James' Church, Manitowoc, Wis., where he continued until 1893. In the latter year he became warden of Grafton Hall, and has also served for a number of years as Canon of St. Paul's Cathedral and as Archdeacon of Fond du Lac. He is a trustee of Nashotah, and of Racine, and has served in General Convention as a deputy from Fond du Lac since 1898, as well as upon many of the most important boards and com-

missions of the Church. He is at the present time a member of the Joint Commission on the Conference on Faith and Order. He is also a member of the Archeological Institute of America and of the American Historical Association.

NOTES ABOUT CLERGY PENSIONS

AN AGED clergyman in a letter to one of our relief societies said, "My health has not been good, and for awhile I had to be in a hospital—no place for a poor man—and I was afraid all work would have to be discontinued. But I am better; and, as need drives, I am about to undertake a clerical place. It is not attractive to me, and only slightly remunerative, but need compels."

Here is an unanswerable argument for an adequate pension system—a feeble and aged minister, a man doubtless of education and refinement, taking up a clerical position for which he has neither taste nor experience. "But need compels." When the Church Pension Fund is in operation and such men properly provided for, a truly hard task-master will be removed from those who have given their all in the service of the Church.

"There is something sardonically humorous," says the *Youth's Companion*, commenting upon a similar incident, "in calling a man a 'shepherd of souls' and 'pastor of his flock,' and then, in his old age, turning him out to a pasture that his more worldly-minded sheep have cropped close to the ground. We are glad there is going to be a change."

Anyone who has watched the Pension Bureau at Washington at closing time has beheld a strange sight. Of the thousands of employees pouring out of the doors of this great building at four o'clock the most striking feature is the number of old persons. What a procession of aged, lame, and halt who go along on canes, crutches, and wheel chairs. What is the explanation?

These old men and women have been long in the public service. The government, which has no pension system for its civil service, has made a place for these old servants, by providing them with some form of employment within their strength. This is known as "informal pensioning."

The Church, too, has many informal pensioners. More than seven hundred are paid salaries of less than \$1,000, and many of these are the older men. When the Church Pension Fund is in operation, a clergyman may retire at the age of 68 and receive an annuity of at least \$600. This system will put every clergyman of the Church upon an assured basis of self-respect and confidence.

"When I first started to solicit money for the Church Pension Fund I shrank from the job," said Bishop Lawrence to a meeting of the Church Club of New York on March 29th, "but now it has become a real pleasure. I meet all sorts of interesting people, who are most courteous as well as most interested. So far only three people have failed to contribute, and they have left the door open so that I can try again in the fall."

MISSIONARY CHURCH IN ALABAMA

ST. MICHAEL AND ALL ANGELS' CHURCH, Anniston, Ala., was the scene of a significant service on the Third Sunday in Lent, when twenty-six persons were baptized.

This beautiful stone church, which will seat one thousand people, was built twenty-six years ago through the generosity of John Ward Noble of Anniston, who intended it to be the spiritual home for the working people of Anniston, many of whom were in his employ. Money and talent were used unstintingly to make the building worthy of God's worship; and in addition to the church a rectory, a Sunday school building, and a combined school building and "Sisters' House"

were erected and connected with each other by gray stone cloisters. It is said to be one of the finest church plants in the South.

In June, 1913, the Rev. Charles Knight Weller was called as rector. A parochial school was established with an enrollment of nine. The enrollment has grown to one hundred, with an average attendance of sixty-five. The children who attend are from parents with sectarian prejudices against the Church, but now really belonging to the great unchurched masses. The school has convinced them of the Church's love and message for them, and the wealth of the Church's life and worship is beginning to beautify their lives. The attendance at services is slowly increasing. From an attendance of never more than five or six at the early Sunday Eucharist it has grown until now it is often twenty. During the present short rectorate sixty-five adults and children have been baptized, or as many as had been baptized in the whole ten years previous; and after the Bishop's next visit thirty-nine will have been presented for Confirmation, almost half the number of communicants the parish had three years ago.

In addition to the school a dispensary and a visiting nurse are at work among the people.

NATION-WIDE PREACHING MISSION

THE BISHOP OF SACRAMENTO has just concluded a week's mission in the Church of the Incarnation, Santa Rosa, Cal. The results have been manifest in a large class presented by the Rev. W. E. Potwine for confirmation, another class under instruction, and a healthy increase in Sunday school.

A mission was conducted by Bishop Acheson in St. Mark's Church, New Britain, March 21st to 25th. The church was crowded for the preaching service each night. Bishop Acheson took for his theme "The Parable of the Love of God; commonly called the Parable of the Prodigal Son."

Most of the mission services in Washington, D. C., closed Sunday, March 26th. The clergy and people are very enthusiastic over the results, and many of the clergy are con-

tinuing the informal mission service Sunday evening. The Rev. Fr. Harrison, O.H.C., is holding a mission at St. Paul's Church with large congregations.

A successful mission was concluded at St. George's Church, Stuyvesant Square, New York, on Sunday evening, March 19th. The Rev. William T. Walsh was the missionary. It is the opinion of the staff of St. George's that the mission has been of very great value and announcement was definitely made at the closing meeting that a mission will be held during the first week of Lent next year.

A mission was held in Grace Church, Cedar Rapids, Iowa, beginning Quinquagesima Sunday and closing the First Sunday in Lent. The missionary was to have been the Rev. Dr. Jefferis of New Hampshire, but in the previous week he was taken ill and died on the day the mission began. The Rev. F. S. Penfold at the eleventh hour consented to act in Dr. Jefferis' place. The attendance increased daily and a profound impression was made.

At Christ Church, Raleigh, N. C., Father McVeigh Harrison, O.H.C., was the missionary. The large congregations which daily attended this mission for two weeks were manifestly agreed on its good effect, and on the sincerity, earnestness, and purity of motive of Father Harrison. Day by day with unmistakable clearness and unwavering faith he held up to his hearers the indestructible doctrine of "No Cross—No Crown." The people enjoyed the "meeting" immensely, and it was a refreshing sight, and one stimulating to enthusiasm, to behold the large congregations at all the services in the beautiful old church—"down on their knees, with eyes on the cross and hearts in heaven."

At the mission held by the Rev. J. O. S. Huntington, O.H.C., at the Church of the Holy Communion, St. Louis, Mo., during the week of March 19th to 25th, the parishes and missions of Trinity, St. Alban's, St. Stephen's, St. Andrew's, and Holy Cross took part. The opening service was held Sunday morning at 10:30. All services at the parishes were discontinued during the week except one or in some cases two daily Eucharists.

The Rev. Julius A. Schaad of St. Paul

England, Germany and France Agree

on one thing, if on no other. They all prohibit the sale of alum baking powders.

There must be a good reason for this. It is because alum was found to be unhealthful.

Dr. Price's Cream Baking Powder is made of cream of tartar, derived from grapes, a natural food product, and contains no alum nor other questionable ingredients.

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR  
DERIVED FROM GRAPES

concluded an eight-day mission in Trinity Church, Rock Island, Ill., on March 26th. "It was a most memorable week in the history of the parish," declares the Rev. G. H. Sherwood, rector. "We are especially glad for the kindly, considerate spirit manifested by the missionary in answering questions. It is so easy to be sarcastic or supercilious or unbrotherly at such a time. When the mission closed we felt sure that no one had gone away hurt, and that many had been helped." It may please some readers to know that the Rev. Mr. Schaad of St. Paul, who has proven an exceptionally able missionary, has consented to continue to conduct missions after Easter. He has dates for the Cathedral, Quincy; for the Church of the Messiah, St. Paul, and for St. John's Church, Henry, Ill.

Other missions may be noted as follows:

In Arkansas, at Christ Church, Little Rock, and St. John's, Helena, by the Rev. E. W. Saphore; in the Pro-Cathedral at Los Angeles, California, by Dean MacCormack; in Connecticut, at St. Paul's, Norwalk, by the Rev. H. S. Whitehead; at St. Paul's, Wallingford, by the Rev. G. L. Paine; at St. John's, Warehouse Point, by the Rev. James Goodwin, D.D.; at St. James', Westville, by the Rev. George H. Heyn; at St. Matthew's, Wilton, by the Rev. Frederick A. Coleman; at Christ Church, Stratford, by the Rev. George B. Gilbert; at Trinity Church, Torrington, by the Rev. M. George Thompson; in Wisconsin, at St. Paul's Cathedral, Fond du Lac, by the Rev. F. R. Godolphin and the Rev. Kenneth O. Crosby; in Pennsylvania, at St. John's, Marietta, by the Rev. Albert Aune; in Illinois, at St. Andrew's, Edwardsville, by the Rev. A. A. Haubert; at Grace Church, Freeport, by the Ven. Jos. H. Dodshon; at Grace Church, Greenville, by the Rev. J. W. Comfort; in Kentucky, at St. Stephen's Church, Louisville, by the Rev. James M. Maxon; in Nebraska, at St. James', Fremont, by the Rev. Wesley W. Barnes; in New York, at the Church of the Messiah, Rensselaer, by the Rev. Frederic W. Eastman; at St. Peter's, Bainbridge, by the Rev. M. P. Bowie and the Rev. R. W. Nickel; at St. Luke's Church, Convent avenue, New York City, by the Rev. G. Ashton Oldham; in Oregon, at St. Paul's, Salem, by the Rev. E. V. Shayler; in Washington, at Waterville, by the Rev. Alfred Lockwood assisted by the Rev. Jay Claud Black.

#### MEMORIALS AND GIFTS

AT ST. MARY'S CHURCH, in Asheville, N. C., has been installed a pipe organ, given as a memorial to the late Charles Hartwell Cocke and Fontaine Adger Cocke of Columbus, Miss.

BY THE WILL of Henry Williams, who died on March 20th, the convention of the Protestant Episcopal Church of the diocese of Maryland is bequeathed \$500, the income of which is to be used in paying the salary of the rector of All Saints' parish, Calvert county, Maryland.

A BEAUTIFUL bronze tablet was blessed in St. Luke's Church, Kalamazoo, Mich. (Rev. B. F. P. Ivins, rector), on Sunday, April 2nd, in memory of Homer O. Newell, a beloved chorister who attended the first rehearsal of the vested choir in July, 1884, and served continuously, with a short intermission, until his death two years ago. The tablet was executed by Spaulding & Co., Chicago, and erected by the present and former boys and men of the choir and reads:

In Memory of  
HOMER OWEN NEWELL

A member of the first vested choir and for many years a faithful chorister of this Parish, who departed this life  
March 29, 1914.

Erected by the Men and Boys of St. Luke's Choir.

AS RECORDED last week, a memorial window of unusual beauty has recently been in-

stalled in St. Anne's Church, Lowell, Mass. The window is a memorial to the late Rev. Dr. A. St. John Chambré, for so many years rector of the church, and consists of two lancets with tracery, the right lancet showing St. John the Baptist and the left St. John the Evangelist. Beneath each figure is a small and characteristic panel. The colorings are marvellously rich. The figures are in rich color, while the backgrounds and canopies are kept in silvery greens, blues, light golds, and whites, with accents of red's, purples, and true blues. The whole recalls the silver and jewelled effect of some of the best known fifteenth century windows in France. The design was made by Charles J. Connick of Boston. In the tracteries surrounding the figures are symbols and small figures, liberal use being made of the symbols of the saints; and incidentally the artist has included the coats of arms of the Chambré and Lancaster (Mrs. Chambré's) families. The inscription reads:

In Memory of  
REV. A. ST. JOHN CHAMBRÉ, D.D.  
Second Rector of St. Anne's Church  
1884-1911.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Bp. Suffr.

Open Hearth Brotherhood—Every-Member Canvass

THE FIRST anniversary of the organization of the Open Hearth Brotherhood (Hartford) was held in St. Paul's Hall Monday evening, April 3rd. The Brotherhood has done some good work during the twelve months of its existence. As many as three hundred men have stopped off and on at the headquarters of the Brotherhood during this time, most of them being part of what is known as the "floating population." In many cases a marked improvement has been made in the men whom it has touched.

AFTER AN exhaustive investigation of the parish's finances and a campaign of education, an every-member canvass was recently held in Trinity Church, South Norwalk. As a result the number of members now pledging is 418; it was 173. The total weekly amount now pledged is \$79.25 rather than \$43.25, of which \$71.57 is for parish support and \$7.68 for benevolences. This is the first time that there has ever been a pledged sum for benevolences including missions. And the present total amount pledged yearly is \$4,121, compared with the former \$2,249. The increase in number of contributors is 139 per cent.; in amount pledged, 83 per cent.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Fire Loss at Paris—Improvements at Terrell—Lenten Services—Diocesan Journal

IN THE disastrous fire which wiped out most of the city of Paris, Texas, last week, the beautiful church and rectory of the Holy Cross were totally destroyed and the rector, the Rev. J. K. Black, lost his library and all his personal effects. Over fourteen hundred buildings were destroyed involving a property loss of about fourteen million dollars. As nearly every member of the parish suffered loss, their ability to rebuild the church is seriously affected. In response to an appeal sent out by Bishop Garrett, special offerings were made in all the churches of the diocese to aid in restoring the property of the parish.

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## Easter

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GREAT IMPROVEMENTS have recently been made in the Church of the Good Shepherd at Terrell (Rev. E. R. Allman, rector). The tower has been rebuilt and the appearance of the edifice is greatly improved thereby.

SPECIAL LENTEN SERVICES are being held at the Church of the Incarnation, Dallas, during the Thursdays of Lent. Last week Bishop Garrett was the preacher. This week the sermon was delivered by the Rev. J. B. Whaling of Hillsboro and Waxahatchie, and next week the Rev. W. P. Witsell of Waco will be the preacher. The services are drawing large congregations, especially of men.

THE EXECUTIVE COMMITTEE of the men's club of the diocese of Dallas met Tuesday, April 3rd, and decided to establish a diocesan journal to be known as the *Laymen's Journal*, the first issue to appear May 1st. A committee was appointed to prepare a programme for the annual meeting of the club to be held during the next council of the diocese. The Rev. Charles F. Scofield was elected chaplain of the club and invited to participate in its deliberations.

### ERIE

ROGERS ISRAEL, D.D., Bishop

Mrs. Israel in Hospital at Canandaigua

MRS. ISRAEL is at St. Thomas' Hospital in Canandaigua, N. Y., where she has undergone a very serious operation. Her condition since has been critical but the last report notes a change for the better. The Bishop, who is with her, has the sympathy and prayers of the entire diocese in his grave anxiety.

### FOND DU LAC

R. H. WELLER, D.D., Bishop

Lent in Big Suamico

AT ST. PAUL'S CHURCH, Big Suamico, where a remarkable work is being carried on by the Rev. Lucius Hopkins, in the middle of the country away from all urban settlements, every Thursday in Lent Evensong has been said with special preachers, at which services the church building has been crowded to capacity, although a large part of the congregation comes several miles to church.

### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

United Lenten Services—Luncheon in Honor of Rev. J. M. Owens

THE FOURTH Friday afternoon united Lenten service was held on March 31st at St. Paul's Church, the preacher being the Rev. Edmund Duckworth of St. Louis. At the preceding meeting of the Woman's Auxiliary the custodian of the United Offering reported that the fund in the diocese lacks but a trifle of being \$1,700. Deaconess Goodwin of the Church Missions House was the appointed speaker and gave a cheering talk on her work in securing girls to go as missionaries to the various fields. The offering was devoted to the Apportionment.

AN INFORMAL buffet luncheon was held at the Pendennis Club on March 30th in honor of the Rev. James M. Owens, rector of St. Andrew's Church, Louisville, who left the following day to assume the rectorship of St. Mark's Church, Shreveport, La. About thirty-five of the members of St. Andrew's were present, and Mr. Edward L. McDonald, a member of the vestry, presented to Mr. Owens a silver service on behalf of the members of the congregation.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Fire at Brooklyn Orphanage

THE CHARITIES FOUNDATION ORPHANAGE, at Albany avenue and Herkimer street, Brook-

lyn, was wrecked by fire on the evening of March 30th. The loss to the diocese will amount to about \$25,000. The fire is said by the police to have been set by one of the children in a fit of displeasure.

### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Opening of New Church at Watts—Board of Trade Promotes Church Building

THE GENERAL MISSIONARY, the Rev. Robert Renison, has been much encouraged by the opening of a new church in Watts, a small community between Los Angeles and the ocean. At this place, through the earnest desire of a few people, in a few months they have erected a church with their own hands, many of the women working and giving, as well as the men. Already, as it is being opened, it is too small for the congregations. The Bishop held a confirmation at this place on March 28th at which seven were confirmed.

AT ANOTHER point under the Rev. Mr. Renison's care there is aggressive work bearing fruit. San Fernando, through its board of trade, has given a lot for a church building and a cash donation of \$150 towards the erection of the same.

AS THE close of the financial year approaches it is becoming apparent that in this diocese, in spite of the hard times, the Church people have not, as is so often the case, begun cutting expenses at the church. From all over the diocese there are encouraging reports of progress both financial and spiritual.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Parish Anniversary—Missionary Meeting—Death of J. R. Magruder

THE SIXTY-FIRST anniversary of the founding of St. Mary's Church, Hampden, Baltimore, was celebrated on the Third Sunday in Lent, March 26th, with special services and music both morning and evening. In the morning the anniversary sermon was preached by the rector, the Rev. Dr. A. C. Powell. When St. Mary's was founded in the year 1855, Hampden was a small village, largely a milling community, far out of the city in Baltimore county. The small frame church which the congregation first occupied was burned during the Civil War by soldiers. About ten years later the present stone church was erected on the old foundation, and this was greatly enlarged during the rectorship of the Rev. F. Ward Denys. The choir, numbering about thirty voices, has long been celebrated for its excellence, especially as none of the members are paid for their services.

A MEETING in the interest of the work of Bishop Brent was held on the afternoon of March 27th at the residence of Dr. and Mrs. Henry Barton Jacobs, prominent members of the Church in Baltimore. After a short introductory address by Bishop Murray, the Rt. Rev. Dr. Paul Matthews, Bishop of New Jersey, spoke of the character, influence, and work of Bishop Brent. Miss Anne McIlvain of Trenton, N. J., who has lately returned from the Philippines, followed with a most interesting lecture, illustrated with colored stereopticon views, concerning the islands and their inhabitants. There were on exhibition also Philippine fabrics, embroideries, and hats, illustrating native work.

MR. JOHN READ MAGRUDER died at his residence in Annapolis, March 28th, aged eighty years, having been an invalid for more than thirty years. He was a native of Annapolis and served two terms as mayor of the city during the Civil War. He was particularly active in all matters relating to the development of Annapolis, and in his early

days was fond of writing reminiscences of Annapolis and its people. He was a life-long Churchman and for a number of years served as a vestryman of St. Anne's parish. The funeral services were held in that church on March 30th, the rector, the Rev. Dr. J. P. McComas, officiating.

### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Large Diocesan Fund Planned—Diocesan Work Committee—Extension Team—Trial of Rev. F. S. Devona

AT THE March meeting of the Michigan Church Club, held in St. John's parish, Detroit, the principal speaker, Archdeacon Stuck, delivered a most telling address on his work. The Michigan Church Club has entered upon the very important work of raising a fund of \$500,000 to be used for improving the church buildings of the diocese. The interest on this sum will be given to parishes needing new buildings, whose financial condition is such that help is necessitated. The principal is to be loaned at a very low rate of interest.

THE DIOCESAN WORK COMMITTEE held a successful and enthusiastic parish institute in St. Luke's Church, Ypsilanti, setting forth the best methods for parochial work.

FIFTEEN PARISHES of the diocese have been visited by the Missionary Committee extension team, who hope to see the diocese sustain its position attained last year of having met its entire apportionment.

MUCH INTEREST has been aroused in the diocese by the trial of the Rev. F. S. Devona, which occurred this week at the Cathedral House. Mr. Devona was received into our Church from the Roman priesthood by way of the Methodist connection. His papers were apparently authentic and valid, and the Bishop and the Standing Committee recognized his orders as such, and demanded of him only an act of submission to the Church. As a result of a dissension in the mission at St. Clair, over which the Bishop had placed him in charge, his resignation was demanded. Mr. Devona refused to acknowledge the Bishop's right to demand his resignation, succeeded in getting the support of a part of his mission congregation in his stand and refused to give up the church buildings. The Trustees of the Diocese, in whom the title of the property is vested, compelled him by court action to do this last. He is now being tried for alleged insubordination and disobedience to his Bishop. The trial is complicated in that allegations have been made that Mr. Devona's letters of ordination in the Roman Church are forged. An investigation is said to have revealed that no ordination of any person named Devona occurred at the time and place given in his credentials. Mr. Devona steadfastly refuses to reveal anything about his life since he was fifteen years old, and stories told earlier by him about his education and ministry are said to vary. The case is therefore a very difficult one. The Rev. W. Warne Wilson is the Church advocate in the case, and at the request of Mr. Devona the trial is a public affair. The defendant has a prepossessing appearance, is of scholarly ability, and is exciting much newspaper comment as "a man of mystery."

### MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Wm. Ruger

THE DEATH of William Ruger occurred at his home in Janesville on Monday, April 3rd, at the age of 80 years. In his earlier years Mr. Ruger was one of the leading Churchmen of the diocese, and during the episcopate of Bishop Welles was chancellor for a number

of years. He was once an elected member of General Convention, but was unable to attend. With his wife, Mr. Ruger has for a long term of years been among the most regular of the communicants and attendants at the services of Christ Church, Janesville. He served during the Civil War on the staff of his brother, General Thomas Howard Ruger, and had taken a prominent part in Grand Army circles. Mr. Ruger is survived by his widow, who is seriously ill, and by two sons and two daughters.

#### MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

#### Preparing for Convention Pageant

THE ORGANIZATION of committees for the pageant to be given in October is being rapidly completed, with executive, caste, book, historical research, art, costume, publicity, music, and finance committees. The total number of men, women, and children in the caste is expected to be two thousand and forty. The pageant will be given in the Odeon, the finest concert hall in St. Louis, on the evenings of October 14th, 16th, 17th, and 18th. The performance on the 17th will be especially for delegates to the convention. Parts of the book have been written by Professor Vida Scudder and by Winston Churchill.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

#### Daughters of the King

THE ORDER of the Daughters of the King in the dioceses of Newark and New Jersey is making strides. There will be a spring meeting of the local assembly in Christ Church, Newark, on Thursday, May 4th.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

#### Retreat for Clergy—Progress in Different Church Centers

THE BISHOP is planning for a diocesan retreat of the clergy in St. Mary's Hall, Burlington, on Monday and Tuesday, June 5th and 6th. The interest shown in this retreat would suggest that the greater majority of the clergy will avail themselves of these two days of prayer and meditation.

ST. JAMES' CHURCH, Bradley Beach (Rev. J. J. Neighbor, in charge), has been given a large lot by the owner of the Beach. Plans have been made for a combined parish house and church costing \$10,000. The contractor, a Churchman, has offered in addition a house for the priest. Twenty-one were confirmed in this mission last August.

THE COLORED work at St. Thomas', Red Bank, has been organized into a mission with the Rev. O. H. Brown in charge.

THE NEW JERSEY branch of the Woman's Auxiliary held a quiet day in the Church of the Holy Cross, Plainfield, conducted by Dean Vernon of Maine. It was largely attended by the women in and near Plainfield.

CARTERET AND LINDEN, in charge of the Rev. Harold J. Sweeney, recently made priest, are erecting parish houses which will be finished free of debt; and St. Peter's, Woodbury Heights, will by July acquire a combined church and parish house on a desirable lot that has been donated by one interested in the work.

AT A MEETING of the men's club of Trinity Church, Collingwood (Rev. John W. Ohl, rector), it was decided to commend to the vestry the immediate purchase of a piece of property known as the Tatem Homestead, at a cost of \$10,000, for the erection of a new church. Although addition was recently made to the

old church it has been found inadequate for the parish needs.

#### NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

#### The Church in Mill Communities

ONE OF THE important tasks of the Church in the Fourth Province is the work in the mill towns. In these towns, built up around the cotton mills, the whole community is made up of mill employes, and so the Church is confronted with unique and peculiar problems. There are several such towns in the diocese of North Carolina, and the Bishop has been particularly interested in this special work among the mill operatives. A strong center of such work is at Mayodan. Here the Church of the Messiah, with its parish hall and parish house, is not only a religious, but also a social center. Through the successive efforts of the Rev. A. R. Berkeley and the Rev. H. A. Willey, and especially through the care of the mission worker, Miss Emma Carrer, a strong work has been built

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up. Last fall the work suffered a temporary setback when Mr. Willey resigned, but on April 9th the Rev. Edgar Van W. Edwards took charge, and this important work will undoubtedly go steadily forward. Mayodan is remarkable in having the largest branch of the Woman's Auxiliary in the diocese, one hundred and fifty members, a splendid record for a mission.

OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Alaska's Archdeacon in Ohio—Woman's Auxiliary in Akron Region—A Correction

ARCHDEACON STUCK spent Sunday and Monday, March 26th and 27th, in Cleveland, and was heard by large audiences with deeply sympathetic attention. On Sunday he spoke at the Cathedral in the morning and at Emmanuel in the evening. On Monday, at luncheon in the Cathedral parish house, he addressed the Cleveland clericus, and in the afternoon at St. Paul's, East Cleveland, he gave an instructive illustrated address to the local Cleveland branches of the Woman's Auxiliary.

A MEETING of the Woman's Auxiliary of the Akron region on March 21st was attended by one hundred and forty women.

IN AN ITEM of last week Mr. Joseph B. Doyle was declared to be secretary and treasurer of the committee arranging for the celebration of the diocesan centennial. Mr. Doyle is the secretary, as stated, but the treasurer is Theodore E. Smith of Akron.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.  
Automobile for Blacksburg Missionary

THE REV. ROBERT B. NELSON of Blacksburg was the recipient of a five-passenger automobile after he had preached at Christ Church, Roanoke, on Tuesday afternoon, April 4th. The machine was given by thirty-two laymen of Roanoke. Several of Mr. Nelson's Roanoke friends know of the great work he had been doing, for the last eight years, in and around Blacksburg, so they made their plan known and the money was made up in a few hours, the machine ordered, and Mr. Nelson asked to come to Roanoke to preach. After the service, to which were specially in-

vited all who participated in the gift, the machine was presented by Colonel W. S. Battle. In a recent issue of this paper was printed an account of some of Mr. Nelson's missionary activities.

UTAH

PAUL JONES, M.J.SS. Bp.  
Union Church—Arthur Brookes Memorial Library

A UNION CHURCH in charge of a Church clergyman is a new undertaking which the Rev. George W. Dunlap has brought to maturity. The Garfield Improvement Company, a subsidiary company of the Utah Copper Company, has built at a cost of \$15,000 a beautiful little church building and presented the same to the people of Garfield for their services. The Church has maintained a clergyman there for some years and has been the only body able to do this, so the new building is given to Mr. Dunlap to use, with certain restrictions. The structure is of glazed fire-brick and natural cement trimmings, with the interior of Washington fir, stained a pleasing dark tone. Oak pews complete the furnishings placed in the building by the company. The sanctuary is furnished with many gifts as memorials to Bishop Spalding, and these remain the property of the Church in Utah and may be removed if at any time the right to use the building is denied. These gifts include the altar, lights, vases, cross, book desk, and a heavy sterling communion service, the lectern, Bible, and font. The population of Garfield, made up of employees of the smelter of the Utah Copper Company, are members of many religious bodies, and as Mr. Dunlap serves as chaplain to them all the company contributes one-quarter of his salary. Other places are central to this mission, and they are all served by Mr. Dunlap with the aid of an auto.

MRS. CLINTON OGILVIE is making arrangements to send another circuit of the Arthur Brookes Memorial Library to cheer the staff of Utah. Many of the workers in this district are far from libraries, and, with the small stipends and the "high cost of living" in the mountains, the purchase of books is out of the question. These libraries of Mrs. Ogilvie are doing much to overcome this condition, not only in Utah but in nearly all the missionary districts. A set of three books is sent to each one on the list, together with a cheery letter from Mrs. Ogilvie, enclosing

postage for the whole series. At the end of a month, the set is mailed on to the next on the list and so on to the end. The subjects cover the whole range of books one may find in a well-furnished clerical library, theology, sociology, history, biography, and poetry.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop  
WM. CABELL BROWN, D.D., Bp. Coadj.  
"Missionary Mission"

AT A "MISSIONARY MISSION" held in Richmond beginning Sunday, March 26th, all parishes in the city united in an effort to enlist every member as systematic contributors to the Church's work at home and abroad. Prominent clergymen from churches in other cities in which a similar mission had been conducted told of the results in their own parishes accomplished through a mission such as the churches of Richmond started Sunday, March 26th. Sunday, April 2nd, between the hours of two and six, there was a simultaneous every-member canvass made by selected teams who solicited every member for weekly contributions toward the support of the Church's work.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop  
Bishop McCormick in the East—Archdeacon Stuck

BISHOP MCCORMICK speaks on April 11th at Washington, D. C., before the annual convention of the Navy League. His subject is, "A Clergyman's View of Preparedness." On the same trip he speaks at the noon-day services in Baltimore.

ARCHDEACON STUCK's three days in Grand Rapids were much appreciated. He preached March 19th in St. Mark's and Grace, and lectured in Grace parish house Monday, March 20th, to a crowded house. As a natural consequence, St. Mark's Church gave \$282.99 to the Board of Missions, and the lecture at Grace Church yielded about \$100. All felt inspired by the straightforward Christian simplicity of the man and his work.

WEST TEXAS

JAMES STEPTOE JOHNSTON, D.D., Bishop.  
WILLIAM THEODOTUS CAPERS, D.D., Bp. Coadj.  
Addresses to Women—Mission Services

THE WOMEN of West Texas have been particularly fortunate this month in hearing



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some stirring addresses by visiting speakers. On March 24th, Bishop Osborne of Springfield addressed a large audience in St. Mark's parish house, San Antonio, on the work of our Church sisterhoods. He especially emphasized the splendid vocation for service which the sisterhoods of the Church offer young women. On Wednesday, March 29th, Miss Laura Bassett, missionary in charge at the Jump Off Mission, Tennessee, gave a most interesting talk on her work among the mountaineers.

WHAT AMOUNTS to the same thing as a two weeks' mission will be held in St. Mark's Church, San Antonio, the last two weeks of Lent. Beginning April 10th Bishop Capers will be the preacher at the daily services. His final address will be delivered at the Confirmation service on Palm Sunday night. Bishop Knight, the vice-chancellor of the University of the South, will be the preacher during Holy Week.

CANADA

Diocese of Huron

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary takes place in the first week in April. The quiet hour will be on the third day. One of the speakers is to be Miss Young, at home on furlough from Japan. A resolution of congratulations was sent by the diocesan board of the Auxiliary to Dr. Waller, principal of Huron College, on the elevation of his brother, a missionary in India, to the bishopric of Tinnevely. Mrs. Waller gave an interesting account of the reception given to the Bishop and his wife. He speaks nine Indian languages and addressed his new charge in Tanish.—THE SECRETARY-TREASURER of the diocese, Archdeacon Young, has felt obliged to resign the position owing to advancing years and the state of his health.

Diocese of Keewatin

IN A LETTER from the missionary in charge at Fort Churchill, an account is given of the troubles of the past year in that isolated mission, "the most anxious year," he says, "in our experience ever spent in the Great Lone Land. Country produce of every description absolutely failed, hence suffering, scurvy, sorrow, and sadness." It is satisfactory to learn that the outlook for next winter is much brighter. The missionary, the Rev. F. C. Sevier, is doing a splendid work in that far-off post.

Diocese of Montreal

THE NOON meeting of the war-time mission March 28th, in a down-town room, Montreal, was conducted by the Bishop. The subject taken by Bishop Farthing was "Christ and Temperance," and he said that the real meaning of the word "temperance" had a much wider application than it had come commonly to have through the movement against the use of alcohol. The true meaning of the term was self-control.—THE SECRETARY of the literature committee of the diocesan Woman's Auxiliary reports a large increase in the sales of literature during the year.

Diocese of New Westminster

A PRESENTATION was made, at the diocesan board meeting of the Woman's Auxiliary in St. Saviour's schoolhouse, Victoria, to the organizing secretary, Mrs. Toller. It consisted of an illuminated address and an embroidered quilt, the work of St. Mark's girls' branch and their president and the gift of the various diocesan branches. The presentation took place before Mrs. Toller's departure for England.—THE BISHOP of the diocese, Dr. De Pencier, has left Vancouver with the Sixty-second Battalion, of which he is the chaplain, for Halifax on the way to the front. He made a short stay in Ottawa on his journey to the sea.

Diocese of Quebec

THE SUM aimed at for the proposed memorial to the late Rt. Rev. Andrew Hunter Dunn, D.C.L., LL.D., late Bishop of Quebec, is \$25,000. It will form a fund for the support of missionary work on the Labrador coast, in which the late Bishop always took so warm an interest.—THERE was much regret that for the mission held in the Cathedral, Quebec, during the first ten days of Lent, the missionary who was expected from England, the Rev. A. W. Gough, vicar of Brompton, London, was unable to come. He had been selected by the Bishop of London as the most suitable in answer to the Bishop of Quebec's request for a mission preacher. After Mr. Gough had made all arrangements for sailing he found, after consultation with the Archbishop of Canterbury and others, that it was quite likely that he would not be able to return in time to fulfil some important engagements in England, so he had reluctantly to cancel his engagement to come to Quebec. His place was taken by the Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto.—THE MISSION in St. Michael's Church, Quebec, will be held from March 29th to April 2nd.

Diocese of Saskatchewan

AT THE general mission beginning in Saskatoon March 26th, and ending April 2nd, both Bishop Newnham and Archdeacon Dewdney will take an active part.—A MEMORIAL service was held in St. John's Church, Saskatoon, for the late Lieut. Bell. A special hymn sung for the first time was partly composed by a member of the congregation.

Diocese of Toronto

A SPECIAL service was held in St. James' Cathedral, Toronto, March 28th, in connection with the Canadian Guild of Organists. A short organ recital was given by several members of the guild after Evensong and sermon by Archdeacon Cody.—BISHOP SWEENEY

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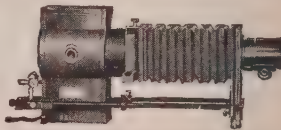
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held a dedication service in St. Faith's Home for Girls, Toronto, March 16th. This is a new home for Anglican girls in needy circumstances.—BISHOP LUCAS of Mackenzie River preached in the Church of the Epiphany, Toronto, March 19th. He told of the work in his vast diocese, which has 1,000 miles of frontage on the Arctic ocean and covers 600,000 square miles. There was a military service in the morning in the same church, the Eighty-first Battalion attending. The chaplain, Canon Dixon, read the service.—A MEMORIAL WINDOW is to be placed in St. Peter's Church, Cobourg, in memory of the late rector, Canon Spragge, by his family.—AMONG THE old boys of Trinity College School, Port Hope, who are serving in the war, five have been promoted to the rank of general.—BISHOP SWEENEY is preaching a series of sermons in St. Alban's Cathedral, Toronto, on Some Mysteries of the Kingdom of God.

THE MISSION which began in St. Mark's Church, Parkdale, on Ash Wednesday and concluded March 19th, opened with a large attendance. The special series of addresses given was on "The Great Father."—BISHOP SWEENEY is conducting a series of devotional addresses on the Lenten Collects, on Wednesday evenings in St. Alban's Cathedral. The Bishop presided at the annual meeting of the Deaconess Training House, March 14th, when the treasurer showed a very encouraging balance in hand and the head deaconess gave a very full account of the work done during the year.—THE FUNERAL of Lieut.-Col. Hopkins took place in St. Paul's Church, Lindsay, with full military honors. He was a grandson of Mrs. Hopkins, who celebrated her one hundredth birthday last January.

A VERY interesting address was given at the March meeting of the diocesan Woman's Auxiliary in the parish hall of St. Mary's the Virgin, by the Rev. W. H. Fry. He has been at work in the Arctic regions for years and is leaving shortly to take up his work again among the Eskimos. He hopes on his return to his work to teach the Blond Eskimos. Some years ago he nearly did so.—THE USUAL mid-day services are being held during Lent in St. James' Cathedral, Toronto.—WORK on the new church of St. Michael and All Angels' has had to be suspended for the time, owing to the cold weather.

## Educational

ANNOUNCEMENT is made of the School of Church Music which will be held at Cambridge, Mass., this summer. It will extend over two weeks, from June 23rd to July 8th, with headquarters at the Episcopal Theological School.

A unique feature of the school will be a demonstration course in practical choir training and conducting to be given by Mr. A. Madeley Richardson, M.A., Mus. Doc., Oxon., late organist of Southwark Cathedral, London, instructor at the Institute of Musical Art, New York. The course will be illustrated by a boy choir and will afford an unusual opportunity for the study of voice production and interpretation as applied to the usual forms of musical expression in the church. This practical course will be supplemented by a course of lectures by Dr. Richardson on selected topics.


There will be a class in Plainsong with practice in rendering traditional melodies to the psalms, hymns, etc., the instructor to be announced. The History of Church Music with reference to the Hymn Tune, the Carol, the Anthem, and Settings will be dealt with by Mr. Richard G. Appel, A.M., of the Cambridge Theological School. The contribution of the different schools of Church music, including the modern Russian, will be considered.

A registration fee of \$5, charged to defray the expenses of the school, admits to all classes and privileges. Applications for registration and further information may be made to Mr. Richard G. Appel, Director, 15 Hilliard street, Cambridge, Mass.

## The Magazines

"INFANT MORTALITY" is discussed in a very instructive way in the March *Fortnightly*. The writer concludes that dust and smoke are the little child's greatest enemies. "From the biological point of view man is essentially an open-air animal. He has probably been on the globe a million years, but it is only within a few generations that he has begun to live in dense masses under industrial conditions, and in the racially new environment his young die off, just as do the infant lions or cubs in Regent's Park. For the human species the mud cabin on the open

moor is a healthier home than the finest mansion in Mayfair." Bishop Bury contributes to the same magazine a most interesting article entitled "Holy Russia," from which only a single extract (by way of suggestion to American boy choirs) can be given. "As the service went on, individual men and boys would break off, cease singing altogether, and just quietly worship separately and alone. There was a moment's pause, and then a reverent, slow, and graceful bowing of the head, accompanied by the sign of the Cross made in the same deliberate and thoughtful way, never hurried, and done three times, then another moment's pause, and the singing was resumed. The next man or boy on either side would not take the least notice, but continue his part of the service, until perhaps his turn would come, and just as the spirit moved him he too would bow his head and worship. It was arresting and profoundly interesting to see this in the very midst of liturgical worship." Lord Cromer writes on democracy in



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an article entitled "Vox Populi." Of popular leaders there are two kinds, crowd-compellers and crowd-exponents. Mr. Gladstone was both. Parnell and Disraeli and Joseph Chamberlain were crowd-compellers. Mr. Lloyd George is the greatest crowd-exponent in English public life at the present time. The following judgment coming from a man of Lord Cromer's experience is interesting. "There is often manifested in the West a tendency to depreciate unduly the moral qualities displayed by Easterns." But "the acts of Oriental cruelty and oppression which have at times horrified the civilized world are those of individuals or at most of small classes. . . . The ordinary Eastern of the lowest classes is unthinking and highly emotional, liable to sudden bursts of passion, but not by any means naturally or habitually cruel. On the contrary, he is kind to his neighbors, very hospitable, and eminently charitable."

"OF LATE YEARS," says the editor of *Blackwood's*, "we have taken the House of Commons and its members and its squabbles far too seriously. A country prosperous and at peace looks about it for a mimic warfare. And England has found its distraction in the football field and in the vast circus of politics. Like the idlers of imperial Rome, we have indulged too freely our love of faction. The 'ins' and the 'outs' are to us what the 'greens' and the 'blues' were to the Romans. . . . 'Every pound,' said Mr. Asquith recently in his most unctuous manner, 'that could be saved without serious detriment to the permanent interests of the country was a contribution which it was the duty of the Government not to neglect.' It sounds well, doesn't it? And it means precisely nothing. We do not know precisely what the House of Commons costs us year in, year out. The gallant twenty-two (the Cabinet) divide among themselves considerably more than £80,000. Remember that we are at war, and ask yourself whether these public servants could not sustain life on rather less than £4,000 a year apiece. Mr. Asquith, in the clearest statement that ever he made in the whole course of his career, a statement hedged about by no 'ifs' and 'whens,' declared that he meant to stick to his salary, and his colleagues doubtless will stick to him."

IN THE March *Fortnightly*, Dr. E. J. Dillon continues his rather pessimistic discussion of the war. "The effects of the combined Allied endeavors," he says, "have been not merely slender in proportion to the resources at their back, but, with the exception of the capture of Erzeroum, they have been mostly negative. . . . To hold our own at the various fronts, advancing from time to time with the slowness and the losses imposed upon trench warfare and gradually to exhaust the enemy, is, if not the best we may hope to achieve, certainly the utmost on which we can reckon without the risk of disappointment. But even this modest expectation leaves out of account the effects of the surprises which the Germans may yet spring upon us, such as greater gun calibre, more formidable types of Zeppelins capable of damaging our warships, and more powerful submarines." Mr. Sidney Low, writing on *The War and the Problem of Empire*, foresees a reorganization of the British Empire, with an Imperial Chancellor, Secretary for War, Minister of the Navy, Minister of Finance, and Secretary of State for Foreign Affairs. The initiative must come from the colonies themselves. The scheme of government must be worked out in an elected convention, as was that of the United States, Canada, South Africa, and Australia. "The plant is ripening swiftly under the vivid light and fiery breath of war. The sacrifices and sufferings of these terrible years will not have been in vain if they have quickened a vague sentiment into a high resolve, and generated that large atmosphere of enthusiasm and

faith which feeds the flame of all great national achievements." Under the heading, *Is Democracy to Blame?* Mr. A. A. Baumann, himself no admirer of democracy, frees it of Dr. Dillon's charge that it is to blame for inefficiency in the conduct of war. His treatment is historical. He speaks, for example, of the cabinet which conducted the Crimean War, from which democrats such as Bright and Cobden were excluded. "Of the interior of no cabinet do we possess so intimate and vivid a picture. How the noble lords spent their time in writing long and angry letters to one another, and employing Clarendon or Lord Palmerston to make it up; and how the despatch ordering the invasion of the Crimea was read by its author to a group of sleeping colleagues. . . . On the whole I do not think the advocates of aristocracy have any reason to be proud of their management of war."

#### SAFETY FIRST

BOTH LARGE and small signs containing these words are to be seen in the many places in our cities and towns in which persons are in danger of injuring themselves through carelessness. So long as the signs fulfill the purpose of preventing such accidents, or even partially fulfill it, they are of value; but they should not be permitted to exceed their aim; especially, they should not, without explanation, be held up to children as a motto. On the other hand, children should be carefully taught that though safety rather than carelessness should be first, safety rather than service should be last. A child should be as certain as a grown person that to consider safety first when an opportunity to be helpful to others, entailing safety last, arises, the only course to pursue is to put safety last.

"It is better to be safe than sorry," is sometimes put beneath the "safety first" sign. This, too, should be explained to children, lest unconsciously they interpret the phrase wrongly. Every care should be taken that they understand fully that only in the choice between carelessness and safety is it better to be safe than sorry; they should early be taught that in the service of one's fellows it is far better to be sorry than safe. Expediency is a thing too easily learned, too easily followed. Let us have a care that the children do not learn it, do not practise it, through a misunderstanding of the "safety first" signs.—*Home Progress*.

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